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VOL. III, NO. 1 THE JULY-SEPTEMBER 1962

THE MANKIND QUARTERLY

— *mala opinio bene parta delectet* —

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Professor R. Ruggles Gates

Readers will be shocked to learn of the sudden death on the 12th of August of Professor Reginald Ruggles Gates, who was up to the last an active editor, contributor and reviewer of THE MANKIND QUARTERLY and the writer of the first paper published in our new MANKIND MONOGRAPHS series. The sense of shock and loss suffered by the editors and others responsible for the production of these publications is great and it is not easy to write this obituary notice in view of the grief which the death of this fine scholar and good friend has caused.

Professor Ruggles Gates was born on the 1st of May 1882, the son of the late A. B. Gates, of Middleton, Nova Scotia, and Elizabeth Ruggles his wife. He was proud of his English ancestry derived from these two families and, until his papers were destroyed in the war, he had his pedigree from both these lines going back to the sixteenth century or earlier. He was educated at Mount Allison University, and later at McGill and Chicago Universities. He also held scholarships at the Marine Biological Laboratory in Massachusetts, and was later Demonstrator in Botany at McGill; this appointment was followed by a senior fellowship at Chicago. He was also a Lecturer in Biology at St Thomas's Hospital in London. Gates held the degrees of Master of Arts of Mount Allison University, B.Sc. of McGill University, Ph.D. of Chicago University, D.Sc. of London University, and LL.D. of Mount Allison University.

During the first half of his life, Gates' work was primarily in general biology and then in botany. He was appointed Professor of Botany at King's College in the University of London, an appointment which he held from 1921 to 1942, becoming Professor Emeritus in 1943, and Fellow of King's College, London.

Meanwhile Gates had developed considerable interest in anthropology, and so inevitably the whole field of man's relationships and descents became an important interest in his life. Till his death he was a Fellow of the Royal Anthropological Institute of London, and between the years 1927 and 1933, and again from 1935 to 1937, he was a member of its Council.

Because Professor Ruggles Gates was firmly anchored in the scientific disciplines which are the foundation of any study of mankind, he had a clear perception of racial evolution, the results of crossings, and the true position of environment and the communities in which man lives in relation to his development. Consequently, he was uninfluenced by those sudden changes which have marred our present generation of anthropological thinkers, who, abandoning the scientific foundations of the nature of man,

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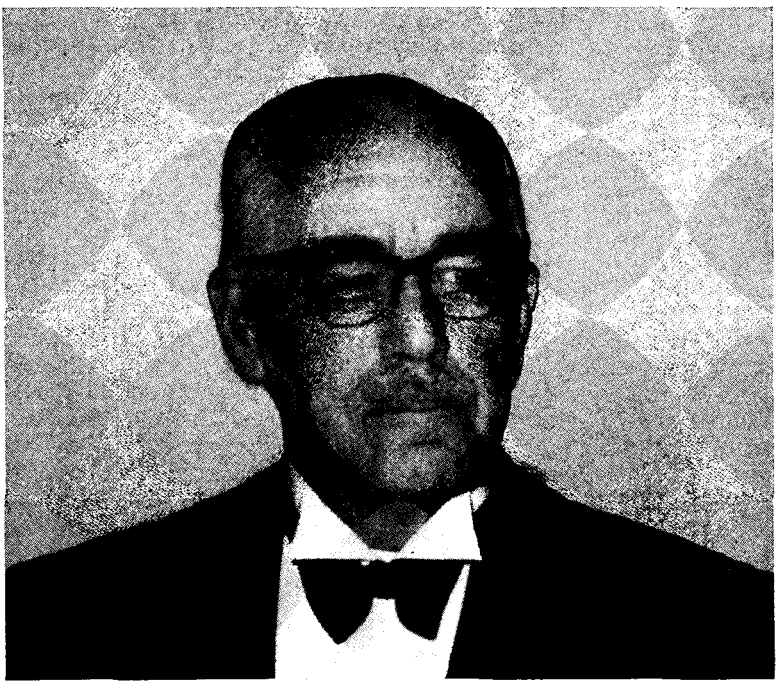
have sought to re-establish consciously or unconsciously what can be considered as no less than a newer development of Lamarckism. To have adopted these views would have made Gates, and those who think like him, popular. They would have been labelled "progressives," "liberals" and the like. Professor



PROFESSOR R. RUGGLES GATES

(from a photograph taken at the Annual Dinner of the McGill University Society of London, 11th May 1962)

Ruggles Gates, however, was too good a scientist, and too honest a man, to trim his sails in this way to the current blast of sociologically—and often politically—orientated thinking.

Gates' ideas brought him into conflict with many current doctrines, and led to what was tantamount to a heresy hunt directed against him as well as his colleagues in THE MANKIND QUARTERLY. For a person such as Professor Ruggles Gates, who only desired to be left to pursue his studies and researches in peace, this was a source of very great distress. Particularly was this so in his last year when, much against his will, he was compelled with the co-editors of THE MANKIND QUARTERLY to commence

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legal proceedings against *Man*, the publication of the Royal Anthropological Institute, and the Institute itself, with which he had so long been associated in the past.

In numerous letters which he wrote before his death he alluded to the acute pain which these events had caused him.

The astonishing thing about Professor Ruggles Gates was his activity—he was not only writing continuously, right up to the end, but participating, even until this year, in arduous field work in the trying conditions of tropical countries. For the last few years he had been in close contact with work in India, and had been called upon by the Statistical Institute of India to give them the benefit of his knowledge and experience, to visit remote tribes, and to introduce his ideas and methods to the younger generation of Indian scientists.

Gates' list of works, some of which will be found in the current edition of *Who's Who*, is extremely lengthy. Among his discoveries was that of non-disjunction in genetics. His work is a staggering contribution to science, particularly to anthropology. There is no doubt that he was one of the most distinguished human geneticists, as well as an all-round anthropologist and ethnologist.

In all these activities since 1955, when he married Mrs Laura Greer, Gates has been ably assisted by his wife, who accompanied him on his numerous travels and took an intimate interest in his work, acting as his helper and secretary.

Professor Ruggles Gates enjoyed many honours during his long, useful and active life. He received the Mendel Medal as early as 1911; the Huxley Medal and Prize of the Imperial College of Science of London in 1913. Latterly he was made a Knight of Honour of the Order of Lippe in recognition of his services to the knowledge of man, and within the last year had been admitted as a Knight of Grace and Honour in the English Bailiwick of the Military and Hospitaller Order of St Lazarus of Jerusalem—the second oldest Order in the world, and the oldest hospitallery Order. Membership of this Order is restricted to Christians, and it is a notable fact that despite, or perhaps because of, his scientific training Gates was a member of the Christian faith, and attended church regularly when he was in London.

At the time of his death he had completed editing his lectures which he had given in India a few months before, and which it is now hoped THE MANKIND QUARTERLY will publish.

Neither Professor Ruggles Gates nor his work can be forgotten —his memory will live on after him, not only in the minds of those who knew him but in the pages of his books *Human Genetics*, *Human Ancestry*, and *Pedigrees of Negro Families*, to mention only three.

R. GAYRE OF GAYRE.

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THE WILL TO LIVE

By S. D. PORTEUS

In April 1962, the present writer had the opportunity of revisiting an area in Central Australia in which he had attempted to carry out mental measurements of the aborigines in 1929, thirty-three years previously. This was at Hermannsburg on the Finke River, just where it enters the Krichauff Ranges to wind a tortuous course through a hundred miles of spectacular gorges, finally to issue on to a vast central plain. As one explorer put it, "When last seen the river was headed in the direction of Lake Eyre," hundreds of miles distant. Not until a most phenomenal flood season was it determined that the Finke had at one time reached the lake. Otherwise, here was a river of doubtful source and unknown destination. It was mouthless unless the sands of interior Australia could be considered a geographical end. As regards a stream that completed its course only once in a hundred years, the map-makers could hardly be blamed for delineating its main direction by dotted lines and its termination by a fan-wise sketching of a desert delta. It reminded the writer of the Botletle "river" in South Africa, which collects the overflow from the Okovango Swamp. If it flows long and hard enough, it is *supposed* to reach the great Makarikari Salt Pan. The Finke also has a mapless ending.

The natives examined in Hermannsburg belonged mainly to the Arunta or Aranda tribe, made famous through the work of Spencer and Gillen[1] at the close of the nineteenth century. Also well known was the Pastor Strehlow of the Finke River Mission, whose studies of the natives supplemented those of Spencer and Gillen. My own modest researches were distinguished only by the pioneer use of mental measurements, among which the Porteus Maze Tests proved to be the only one fully accepted by the aborigines. My results were published in 1931 under the title *The Psychology of a Primitive People*. Except for a couple of notable exceptions, the anthropologists rejected my instruments as being either alien to aboriginal culture and therefore too difficult, or as being so simple ("maze puzzles and baby plays") as to be meaningless. The psychologists knew nothing about tests for primitives but they did not like them either. Stranger still was the fact that in all these years no one else seemed to be able to

[1] Spencer, Baldwin, *Native Tribes of the Northern Territory of Australia*, MacMillan Company, London, 1914; Spencer, Baldwin, and Gillen, F. J., *The Arunta* (2 Vols.), MacMillan Company, London, 1927.

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present more definite evidence on primitive mentality, a field of enquiry that remained *terra incognita*. However, with the passage of time and the proven validity of the Maze in many other scientific directions, the Test became uniquely respectable.

Thus came about what must be one of the curiosities of science—the repetition of large scale experimental work after the passage of a third of a century. Dr James Gregor, after a period of intensive training in the application of the three series of Maze Tests now available, and which yield valid scores of different types, has just returned from this area after examining native subjects of the Wailbri[2] and Pintubi tribes. Later in the season he transferred to Hermannsburg and worked with the Aranda. At Yuendumu he tested 50 adult males with most interesting results, added significance having been attained by adequate fore-practice in the Test. The examination time for each subject extended up to three hours, with little sign of fatigue and no diminution of interest. A test which will hold the attention and engage the effort of a primitive subject for as long as three hours at one sitting must have an extraordinary appeal. A full report and discussion will appear later.

Sir Baldwin Spencer stated that he and Gillen were always treated as fully initiated members of the Arunta tribe, belonging to the Bultara section and the Adnirringita or witchetty grub totem, and he recorded that he was recognized as such by an old man twenty years later. It was interesting to me also to be recognized on my recent visit to Alice Springs as belonging to the Pungata (Appungerta—Baldwin Spencer's spelling) subsection and the Ilya (Erlea) or emu totem, to which the old men had allotted me in 1929.

Except for the great expansion of Alice Springs from a tiny settlement to a town of 3,000 inhabitants and the vast improvement of means of travel and communication, I could see little change in the face of the country. The land is otherwise empty. No farmhouses surrounded by irrigated green belts and groves of trees dot the landscape. The pattern of land utilization is still one of widely separated cattle "stations," mercifully linked by radio telephone, but otherwise tiny pinpoints of human settlement in the midst of a vast arid hinterland, where the struggle for existence seems as grim as ever. As for the native one-time inhabitants, whom I prefer to call Australids,[3] they are no longer

[2] Also known, perhaps more correctly, as *Walpiri*.

[3] In using this term in preference to the general name "aborigines," which is applied the world over to primitive auctochthonous groups, I am following the suggestion of Professor T. D. Campbell, of Adelaide, who has been one of the most active and productive students of the primitive folk of Central Australia. The phrase "Australian Natives" has been pre-empted by a fraternal association of whites in the Commonwealth.

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common features of the Central Australian scene, having been gathered into reserves supervised by the Commonwealth Native Affairs Department. To carry out adequate studies of Australids in their natural state would entail organization of well equipped expeditions prepared to spend months in the field. The writer is hopeful that this may be finally achieved. Since the country itself has changed so little, it is still possible to envisage those conditions which for probably thousands of years have characterized the habitat of this most important ethnic group, and to realize the fearful odds against which they had to struggle to survive.

A hundred miles north from Port Augusta on the railway to Alice Springs, the ranges of hills assume that bleached-out, dried-straw appearance which is best described as colorless, and then begin to disappear. They are succeeded by apparently measureless plains, some of them covered for long stretches by expanses of smooth, wind-planed stones, which the natives call "gibber," a tessellated pavement that glows brown and purple in the sunset. In between these stony deserts are vast arid stretches of thin red soil, in which clumps of prickly spinifex, mulga bushes and small gum trees lead a precarious existence.

Now and then the railway line passes over dry sandy washes, their endless meanderings sketchily marked by a thin double line of straggly eucalypts. The only breaks in the horizon that appear may be occasional low ranges of brown hills that march for a time flanking the line and then sink again into the plain.

But even these offer no promise of fertility for they are practically rainless. No streams debouch from their sides, the only evidence of rarely flowing water being swirls of gravel and sand, stretching endlessly between low eroded banks. Where these sandy washes rise and whither they go, no one man from his own single experience knows. Their course is from nowhere to nowhere. These are truly the lost or phantasmagoric rivers and creeks of earth, for without them the slope of land would be indeterminable. Viewed from a plane, the inclination would seem to be generally southwest.

No other land that I know is so featureless. Australia has been called by one of her novelists, Elinor Dark, "The Timeless Land," but the name is meaningless. The sun is its timekeeper as it is for all of us. A timeless land would be sunless, and Central Australia is certainly not that. What most differentiates the Australian interior is its *thinglessness.*

For those of you that have travelled over the vast interior there is little need to describe the emptiness of this landscape, the desolation that is the aboriginal heritage, the background against which he must measure himself, with all the courage, the resourcefulness, the defiance of loneliness that the human spirit can muster. It is the dry streambeds and not the land that seem

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timeless, for it has taken them many centuries to inscribe their faint markings on the face of the desert. Little wonder is it that the people of the region have traditionally populated this great loneliness with the spirits of their mythical ancestors, identifying every hill or rock or hidden waterhole with their wanderings in the legendary "dreamtime." That is their defence against insanity; the remembrance and recital of the legends to youthful initiates serving as a constant offset to mental stagnation.

Symbolic of the grim struggle to survive are the mulga trees, spiritless and detached, so that they serve only to underline the nebulosity, the unreality of the scene. They must live apart, for this aridity will not permit companionship. Even as they die, they still cry aloud in witness of their once tortured existence. They spread their dry limbs as quickly as possible from their trunks, eschewing height, as though uprightness would be a futile defiance of their fate. Elsewhere, trees huddle together for support and companionship, but not here. Their very sparseness of habit, their thin foliage, is so contrived as to provide a minimum surface upon which the sun may strike with its pitiless evaporating force. That desert defier, the spinifex grass, can only grow in thick clumps. In the ever-recurring droughts those clumps die at the centre, so that the roots around their margins will get their maximum of moisture. Spinifex needles are a scourge for travellers, be they horses, camels, or barefoot natives.

This is what you see over most of the dead heart of Australia. From the air the orange escarpments, the grim red-pinnacled ridges, look like the bones of prehistoric monsters uncovered from the sand. Here is a land whose past is well nigh indecipherable except in the simplest outline. What its future may be no man can say. Perhaps the restless genius of mankind may conquer this loneliness, but what material resources can be drawn upon to this end are at present hidden, except from the wildest essays of imagination. Years ago, my travelling companion, Robert Croll, wrote: "Life took one look at this land, and went away."

As to the mountains, they also, like the dry rivers, seem to have been arranged with no set plan, and proceed at cross purposes as though geographical direction had no meaning. They may be carelessly thrown down like handfuls of domes and cupolas as at Mount Olga, or intruded as a huge brown monolith like Ayres Rock, rising dramatically from the desert. Where they are collected and ranked in ramparts, casual defences against featurelessness, they are either outflanked by open plains, or else gashed by narrow chasms through which streambeds like the Finke River or Jay Creek make their way with a fine disregard of terrain. Geologists say that these erstwhile rivers are more ancient than the mountains and determined their own courses long before the ridges crumpled and rose about them. Twice a day the

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mountains glow with color, when the sun is at its rising and setting, for then a patina of beauty is cast over red fissures and brown pinnacles.

But beauty cannot dull the edge of hunger, nor grant any surcease from the bitter struggle to survive that faces man, beast and plant in this region of earth, surely one of the most inhospitable outside the frozen latitudes. No single article of vegetable food, with the exception of an edible nut from Queensland, the macadamia, now cultivated in Hawaii, has been added to the white man's larder. There are several fruits, but none of them would appeal to any but the semi-starved; no cultivatable cereals, no green things worth eating, no milk-bearing animals, nothing that could serve as a beast of burden. As for the dingo, or wild dog, in the dry winters and the extreme heat of summer an aboriginal could outlast a dog, let along a team dragging a sledge. Nature has set her face against concentrations of life—plant, animal or human.

For meat the natives must rely upon euros or brush kangaroos, plus wallabies of smaller size and kangaroo rats, emus, wild cats and the dingo. But these are so sparsely scattered that hunting makes excessive demands on tireless tracking, patient stalking and unfailing knowledge of these creatures' ways of life. Skill with a weapon, whether spear or hunting boomerang—a curved throwing-stick which does *not* return—is commonplace, the hunters having been trained in their use since childhood.

A whole chapter could be written on the uncanny familiarity of the Australid with his environment. Suffice it to say that every track or "sign" left by bird, animal or reptile is instantly seen and marvellously interpreted by these wild-life experts. Nor are the women any the less knowledgeable in their search for plant food. Armed with a digging stick, a hollowed-out wooden *pitchi* as a receptacle, they sally out at dawn and literally scour the country for miles around their camp. Ants, which heap up stores of grass seeds around their nests, are robbed, or others which retain honey in their inflated abdomens are dug out from under five or more feet of sand; yams are unearthed, seeds from the nardoo plants are patiently gathered and ground. The earth around witchetty bushes is probed with digging sticks so that the lurking place of grubs in the roots can be detected *by sound*; the sugary secretions of insects on certain eucalypts are collected until after perhaps twenty square miles of foraging the *pitchis* are carried back to the camp for the evening meal. Here the old men take over and the whole day's catch, animal or vegetable, is divided according to rule and custom to make the one good meal of the day, the product of the most "educated" hunting and gathering of any people. No scholar with his books, no engineer with his slide rule uses more intensive effort, better sustained

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attention and more keenly sharpened mental alertness than does the Australian aboriginal.

In the division of labor, the hunting of the larger game lies in the hands of the men, and this requires cooperative effort, the plans for which are carefully worked out the night before under the watchful scrutiny of the old men. The country to be hunted over, together with the place and part of each individual, is determined so that no possible hiding place of game is overlooked. In past days, concerted drives were planned, and until recent years the traveller would come across lines of stakes called "brakes" placed in such a way as to direct fleeing wallabies or kangaroo rats close to the spots which would give concealment to the waiting spearmen. Sometimes the native would lie patiently for hours while his companions scoured the region on a wide front so as to drive the game within range. Another scheme was to burn the spinifex in such a way as to dislodge and concentrate the escaping animals. Any that came within range of spear or boomerang were doomed. All these concerted operations required not only special knowledge of terrain and animal habits but also foresight and planning. Bushcraft rather than woodcraft is necessary for there are no real woods in Central Australia. What would be considered in military parlance a "mopping-up operation" is the common strategy, and calls for coordination and combined effort. Only where game is relatively plentiful—and this usually means near more or less permanent water—does the individual hunter meet with much success.

Thus in the daily life of these people, which except at rare intervals is immediately concerned with earning a living, there is an undoubted need for the exercise of planning. Among the women, except when the tribe is on the march, the case stands differently. In the search for plant food and the incidental pursuit of lizards, snakes and honey ants, there is little need for concerted action. Each woman covers her own stretch of country and usually works alone, wandering where her bushcraft tells her the search would be rewarding. Only in the late afternoon, or when her *pitchi* is filled, does she pick up the trail of some of her companions and return with them to camp, there to exchange the news of the day and add her small store of comestibles to the hoard to be divided by the old men.

Possibly the lack of initiative and concerted action diminishes the need for planning in women. In any case, the only experimental evidence that has been collected (Porteus 1932 and Piddington 1932),[4] and which has now been confirmed by Gregor,

[4] Porteus, S. D., *The Psychology of a Primitive People*, Arnold and Company, London, 1932; Piddington, Ralph, "Report of Field Work in Northwestern Australia," *Oceania*, 1932, 2, 342-8.

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points towards an inferior development of Maze-tested abilities as compared with males. The writer would be loth to attribute this inferiority to inheritance but would be inclined to ascribe it to lessened opportunities or demand for exercise. It is a likely, if unproved, hypothesis that we develop best and retain longest those capacities which we constantly exercise. If so, then the female average deficiency of about two years in Maze scores shown by these primitive women could be accounted for.[5]

This lower Maze efficiency among females extends further than among untutored racial groups. Actually, it is one of the best attested sex differences. The writer could cite at least twelve studies among white groups in which males excelled females. But the differences seem to become slighter the more opportunities for practical planning increase among women.

Indirect evidence for the effect of exercise or use is afforded by recent studies of elderly white people. Loranger and Misiak (1960)[6] have shown that ordinary educational abilities, such as verbal reasoning, computing, memory, and so on, decline much more rapidly in aged women than Maze-tested abilities, fifteen per cent of the number tested exhibiting the retention of high Maze scores, a record unmatched in other tests. Jensen (1960)[7] has demonstrated similar very high scores for men over 70 years of age, especially those with college experience. This theory of development and durability by use would seem to stress the effect of environment on planning capacity, but if it does operate, then it begins its differentiating influence at an early age, since the sex differences in performance appear in childhood. Early investigations (Berry and Porteus, 1920)[8] showed that only at about 12 years of age do unselected white girls have a temporary superiority over boys.

However, this matter needs further careful investigation. If the theory of development and continued retention through exercise should be upheld, then an explanation is also possible for the marked inferiority of the South African Bushmen, a deficit

[5] The question as to whether use or inheritance is the prime factor in Maze performance must remain moot. As is the case with sex behavior, it seems profitless to dogmatize how such differences come about. We must be content with pointing out that they do exist, and with observing their degree and psychological significance. This also sums up the writer's attitude towards race differences. Since the dates of these lectures, Gregor has confirmed this inferior performance in Australid women.

[6] Loranger, Armand U., and Misiak, Henryk, "The Performance of Aged Females on Five Non-Language Tests of Intellectual Functions," *J. Clin. Psychol.*, 1960.

[7] Jensen, Milton B., "Old Age and Intelligence," Unpublished study, 1960.

[8] Berry, R. J. A., and Porteus, S. D., *Intelligence and Social Valuation*, Vineland, N.J.; Vineland Publication 20, 1920.

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of three years in mean performance as compared with that of a group of "raw" natives in Australia. The group chosen from the latter for citation is the Karadjeri in Northwestern Australia near Broome (tested by Piddington, 1930). The Bushmen tested by me had possibly a little less contact with whites except in the case of some in the northern Kalahari. Altogether, as regards lack of influence of white culture, the groups would be quite comparable. Yet the Bushmen averaged only 7.56 years (S.D. 2.17), while the Karadjeri averaged 10.52 years (S.D. 2.6). N's were 25 and 24 respectively.[9] Neither group had fore-practice, which according to latest experience can add as much as a year to the test age. Preliminary analysis of Gregor's results indicate that Yuendumu natives, with only brief contacts with whites, average about 11½ years on the Porteus Maze.

But as regards difficulties of survival in the two environments, Kalahari and Central Australia, the former seems to provide far more favorable living conditions. It is true that in the Kalahari no surface water is found except in clay pans and for brief intervals of time following thunder storms. During those periods each Bushman family fills as many as 300 ostrich egg shells, which are then plugged and buried in the sand. For the rest of the time the people are dependent on supplies sucked through hollow reeds sunk in damp sand by the women, a most protracted and painful operation. In the tsama melon season, the juice of the fruit supplements water drawn from soakages and greatly extends the range of Bushmen wanderings. The pattern of Australid nomadism is much more definite and restricted, since there are no melons.

Surface water does occur at very widely separated spots in Central Australia but this does not ensure permanent habitations. The old men who govern the tribe are careful to observe when the game around the water is becoming dangerously depleted and give the signal for the group to move off to the next waterhole. perhaps fifty miles distant. Thus tribal leaders exercise some long-range prescience to ensure survival. Generally speaking, it is not the lack of water that provides the greatest hazard to human existence in the Australian interior, but rather the absence of concentration of game over wide areas. It is this latter con-condition which more than any other factor imposes a nomadic habit.

The present writer has in the past been criticized for imputing purpose or foresight as the basis for many Australid customs. For example, I have advanced the idea that classes restricting marriage had their most complex development in the centre of the continent where the value of lessened competition among the old men for wives had its greatest cohesive force. Where the

[9] Porteus, S. D., *Primitive Intelligence and Environment*, MacMillan Company, New York, 1937.

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old men are the supreme arbiters, it would be a major disruption to have them quarrelling about women. If these various expedients are merely fortuitous, then all that can be said is that of all peoples on earth, the Australids have been the most fortunate in their adventitious or accidental adoption of social stratagems that are of exceptional value for survival.

Actually, I have little hesitation in subscribing to the idea that the setting up of places of refuge, where offenders against tribal laws were safe, may have been extended to the protection of totemic birds and animals, thus establishing wild life sanctuaries, important for the stocking of the region after droughts.[10] It is impossible in such situations to distinguish cause and effect, but if these rigidly respected regulations were merely circumstantial, then the results were remarkably useful. While I was in Central Australia in 1929, the greatest oasis in a ten year drought was the now well known Palm Valley. The fact that the totemic group that "owned" this territory was extinct effectively prevented the natives at Hermannsburg from hunting in this area, and the interdiction had a most beneficial effect in providing means of restocking the whole region when the drought broke. Whether or not we accept the notion that the means were purposeful, we must agree that the end was most advantageous. Similarly, long and painful initiation practices, such as circumcision and subincision, may be interpreted solely as "rites of passage," but if so, it was indeed lucky that they served as no other expedient could do in perpetuating the authority of the tribal elders. Whatever the interpretation of these rites is elsewhere, they at least have a unique value in Australia, a region where the wisdom of age is most highly honored.

Returning to the comparison of the Kalahari and Central Australian environments, the former has the great advantage of being blessed with not infrequent thunderstorms, which, though scattered, bring about a plentiful growth of tsama melons, on the juicy flesh of which both game and people subsist. The nomads of the Kalahari, in contrast to the less fortunate Australids, are driven to following along the lines of plenty, for where the melons are, there is the game. It would be interesting to note whether the introduction of tsamas to Central Australia has ever been tried.

In a four months' sojourn in this so-called African desert, my party saw or shot twenty kinds of game, not counting the carnivores, and including wildebeest, hartebeeste, giraffe, eland, lechwe, impala, waterbuck, roan and sable antelope, duiker, springbok, steinbok (steenbok), elephant, hippopotamus, rhinoceros, ostriches, pythons and other reptiles, wart hogs, baboons, bustards, pheasants,

[10] Not only animal life but human safety is conserved through the setting up of ceremonial centres in various regions. Tribal offenders are secure from punishment while in the neighbourhood of these sacred spots.

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quail and wild turkey (lehututu). Some of these are classified as "royal game." The Northern Kalahari is well watered, with the Okovango marshes offering one of the finest concentrations of animal life in Africa. In the Southern and Central Kalahari there are no such herds of game, but the animals are distributed mainly in pairs over the whole region. We came across and killed five of a pack of fourteen Cape Hunting Dogs, and where they roam there is obviously plenty of prey. Australian aborigines would wax fat in such well stocked country.

One advantage is exploited by the Bushmen and that is their choice of the bow and poisoned arrow as a hunting weapon. Their use of deadly venom, compounded of various poisons, animal and vegetable, smeared on the tips of their arrows can bring down animals as large as the giraffe. Since the surface is covered with low thorn bush, stalking game is comparatively easy for them. The plan is to launch their arrows with as little disturbance as possible. If concealed from their quarry, the latter pays little attention to the sting of the arrow and runs only a short distance, to be tracked down later when the venom has taken effect. In the light sandy soil, following the "spoor" is easy. However, in judging the age of tracks and singling out the spoor of the wounded animal, the bushcraft of the Bushmen rivals that of the Australid. The former, however, has not so many rocky outcrops to deal with, where tracking is a matter of superlative skill in observation. Not having lived in as close contact with Bushmen as I have with Australids, I cannot say whether the training of children in "spooring" is as demanding as that practised with the latter. As far as my observations went, I would say that the search for food is far from being as unceasing as it is in Australia. One single item of big game would feed a whole group of Bushmen for a week or more.

One cultural advantage which may affect maze-tracing among the Australids is their use of graving tools in ornamenting their *tjuringa*, or sacred objects, using parallel or concentric designs, which are somewhat similar, in part at least, to a Maze Test design, as may be seen in the accompanying illustrations. This may confer an advantage, since the Bushmen I saw were not given to such decorative schemes. But if the Maze forms fit in better with the cultural devices of the Australids, it would be difficult to account for the relatively high scores of such people as the Tamils of Southern India, or the Ainu of Northern Japan, who scored 13 years in the Tests, or the Alorese, who have some knowledge of design. Both Bushmen and Australids are familiar with string-figure games, which also require detailed planning of the steps in setting up the designs.

Hence, we are still faced with difficulty in explaining the three-year superiority of the bush Australids except on the basis

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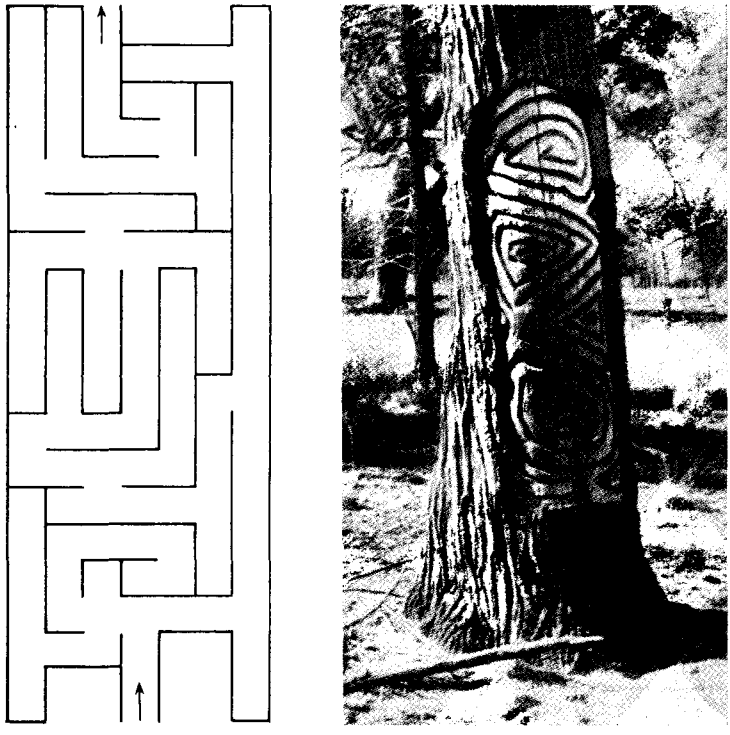
of superior ability, since cultural background seems insufficient to account for this wide difference in performance. But though there are some excellent scores obtained by some male Australids,



One of the simplest Porteus Maze designs contrasted with an aboriginal tree-carving

this does not diminish in any way the significance of racial differences. Unfortunately, we have no adequate tests of character nor, do I believe, of dynamic or creative personality. This consideration has, however, impelled me to attempt a finer analysis of what the Maze Tests measure, more particularly in the area of what we call foresight.

Garrett has recently been severely and unjustly criticised because he has insisted that various social adaptations, such as criminal records, improvidence, lethargy and wastefulness, should be taken into account in considering ethnic group differences. I find myself in the same situation as regards the relatively good performance of some of the Australids.

One such group examined by Dr Gregor in Central Australia

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contained a number of individuals who have become famous throughout Australia for their ability to paint—and sell—water-color pictures of the rather spectacular features of their familiar landscape. The most famous of these artists was the late Albert Namadjira and some of his sons and tribal relatives. Most of these artists attained almost perfect scores in the Maze.

The careful planning of the composition of a picture, the mixing of colors, the forethought to be exercised before each brush stroke is indelibly applied to paper, are certainly qualities that enter also into successful maze threading. But the sad truth is that the natives do not carry over this prudent foresight into every-day concerns. Namadjira, for example, is said to have earned over twenty thousand dollars (£9,000) in the last year of his life, yet he died impoverished and a drunkard. I have been told that his family bought four new and expensive cars within the space of two years. When the bearings burned out for lack of proper lubrication, the aboriginal owners simply left them to rust in the desert and walked home. If the car window stuck, it was easier to smash it with a rock than to attempt to remedy what was wrong. At Yuendumu, when blankets were issued against a cold night and the next day was sunny and hot, they were thrown away in the bush and new ones requested.

This improvidence is, of course, easy to understand in the light of the natural aversion of a nomadic people towards being burdened with material possessions, but where missions have been established, almost a hundred years of white precept and example seem to have wrought little change in attitude. If either God or the Government provides, why should anyone be anxious for the morrow? Nevertheless, we are faced with the need to explain the wide gap that seemingly exists between relatively high Maze scores and social incompetency as judged by civilized standards. To the writer it does not seem sufficient to fall back on the obvious fact that the Porteus Maze is not a test of character. I have expected, and observed, excellent Maze performances from skilled burglars.

We are, therefore, driven to postulate two types of foresight or planning, which, like memory, demands a temporal differentiation in terms of what is immediate and what is mediate or deferred. Interpreted spatially, there is what we may call proximate foresight; there is also distant foresight, the capacity for what is popularly called "seeing beyond one's nose." The foresight called for in maze threading is immediate or proximate; in social behavior there is a large element of far-sightedness, long range anticipation, not fully measured by the Maze.

Guilford[11] has attempted to separate perceptual from conceptual

[11] Guilford, J. P., "The Structure of Intellect," *Psychol. Bulletin*, 55, 1956.

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foresight, but undoubtedly the two are interrelated. In my thinking, the greater includes the less, the more complex the simpler capacity. The reverse is, of course, not true. There is probably a relation of this kind between rote and mediate memory. If an individual is unable to remember five or six digits in order, he is unlikely to be able to keep in mind all the factors involved in social decisions. Gross failure in the Maze is not likely to be associated with distant or long-range planning of a high order. It is indeed a question as to whether there are really two distinct types of foresight, or whether there is basically only one type, the differences in performance being accounted for by what I am proposing to call "the principle of intervention."

Immediate memory or proximate foresight is more effective because there is nothing that intervenes between the recognition of the purpose and its attempted fulfilment. Absorption in a task simply means that we close all other avenues of sensory or mental perception. The process of deliberation—or, in popular terms, "thinking things over," or "sleeping on a matter"—is, in essence, the keeping of the mind open so as to allow other circumstances or factors to carry weight before we arrive at a decision. In maze-threading, the marked absorption of the Australid in his task to the exclusion of all distractions favors high performance.

I had a good example of the difference between immediate and deferred memory in teaching the mentally defective, fifty years ago. Children who had learned to fit the forms correctly into the insets of the Goddard Formboard failed completely or showed an inferior performance if the insets were placed at the other end of the room. The individual was required to look at the circle, square, etc., on the board and then to walk forty feet to pick up the corresponding inset. So many things intervened—the activity of walking, seeing other children—that the child forgot what he was looking for. If on his way he was confronted with some other problem, he became hopelessly confused. The task had been converted from an immediate to a mediate or deferred exercise. Foresight operates similarly.

In every day psychomotor activities the planning required is mainly immediate. Nothing is allowed to intervene between the intention of fitting two things together and the actual operation. In other words, situations involving practical intelligence are chiefly proximate or immediate in nature. Thus the Maze is an excellent indicator of the complex of abilities underlying industrial trainability. This was shown by Milton Jensen[12] in his selection of candidates for basic training in the Air Force. He proved that

[12] Jensen, Milton B., "The 'Low Level' Airman in Retesting and Basic Training: A Socio-psychological Study," *J. Social Psychol.* 55, 1961.

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the Porteus Maze was about as good a predictor of success as was a six-hour psychological examination

Conversely, though the Test was rather astonishingly effective in this capacity, it gave no adequate information as to the moral purposiveness, the ambition, the social adjustability, of the candidates. Certainly the performance of the aboriginal group at Hermannsburg, Central Australia, had little to do with their lethargy, their wastefulness, their dissipation, their lack of social insight, or the hundred and one qualities that civilized observers consider to be related to social maladjustment. But the Test served excellently in emphasizing the mental qualities needed to make a successful water-color artist.

The moral of this discussion seems to be that social inadequacy does not result because the heart of man is deceitful above all things and desperately wicked. It is that his mind is so damnably distractible.

This article is the substance of two lectures given by the author in 1962, the first to the Anthropological Society in Adelaide on 16th April, the second before the British Psychological Society, New South Wales Branch, at the University of Sydney on 15th May.

BIOGRAPHICAL NOTE

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CONSCIENCE: GOD, MAN AND SOCIETY

By CHARLES C. JOSEY

Webster defines conscience as "the consciousness of the moral goodness or blameworthiness of one's own conduct, intentions, or character, together with the feeling of obligation to do right or to be good." This faculty of man has generally excited admiration. The writer of Genesis refers to it as a godlike quality. Our first President spoke of it as "a spark of celestial fire." Rousseau regarded it as "the voice of the soul."

Less favorable attitudes, however, have been expressed regarding conscience. One cynic has stated that "Conscience is the still small voice that makes you feel still smaller." Dr G. Brock Chisholm has been quoted as saying, "Your conscience is what your mother told you before you were six years old." That the view attributed to Dr Chisholm is widely held is indicated by the fact that 61% of 343 students, representing five different colleges and universities, accepted as true the statement, "Conscience is best regarded as a conditioned attitude."

The belief that conscience is a conditioned attitude, the introjection of the mores, ideals, and prejudices of the society in which one happened to have been reared, like other instances of extreme environmentalism, is based on a superficial and false view of human nature and of the individual's relation to society. Since it is contributing to the moral confusion of our age and to social and personal disintegration, it should be subjected to critical examination.

The error of extreme environmentalism is its neglect of universal, fundamental, and central causes for peripheral ones, which can be measured and manipulated, even though they may be relatively of little importance. Social scientists and psychologists easily fall into this error. Indeed, it comes dangerously close to being inherent in scientific method when applied to the study of man. Science is naturally concerned with differences and their causes. It therefore tends to neglect underlying causes and to concentrate upon those factors which make a difference. Since all men make moral judgments, one might infer a common quality in man responsible for this universal phenomenon. But this inference is of little interest to the environmentalist, who prefers to stress the fact that moral judgments differ from culture to culture, and to attribute the

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differences to differences in culture. Differences between moral judgments found within a culture are attributed to class differences, to family background, or to some chance experience. The fundamental fact that we make moral judgments is neglected in the effort to account for differences.

If a study were made of the consciences of dogs and children reared in the same home, differences in their consciences would focus attention upon differences between canine and human nature. We would then be impelled to learn more about the characteristics of man in which his conscience is rooted. As it is, the needs, propensities, capacities, self-awareness, and perceptions of man are neglected, and the individual is treated as a mass of putty to be moulded by society, which, as far as the extreme environmentalist is concerned, might as well reflect canine as human nature.

According to the theory that conscience is a conditioned attitude, parents and others teach the child that certain acts and attitudes are wrong and that others are right. These teachings the child passively accepts, and will continue to hold long after his parents are dead. No considertion is given the possibility that a child might eventually classify acts into right and wrong, even if his parents did not teach him. Babies walk a few days earlier than they would otherwise because of the encouragement they receive from their parents. But no one would claim that babies walk because their parents teach them, or that they continue to walk as adults because of childhood indoctrination.

Nor does the above theory emphasize as it should the fact that some attitudes are easily inculcated and persist and that some are difficult to inculcate and do not persist. Consider, for example, the widespread aversion toward masturbation. Is this a conditioned attitude? Granted that a child may be taught that masturbation is shameful, disgusting, and sinful, and that the child continues to hold these attitudes as an adult and passes them on to his children. Why is this attitude so easily imparted, and why does it persist? We are told that a child introjects the attitudes of his parents because of his love for, fear of, and identification with his parents. For the same reason, he may introject the attitudes of his parents toward dancing and card playing, but when he becomes older he may discard them. Why the difference? Is it because society condemns masturbation much more severely and universally than it does dancing? If so, why the difference in social attitudes? Perhaps one attitude is more deeply rooted in human nature than the other.

A consideration of courage may throw some light upon this possibility. Every culture prizes courage, and adults everywhere seek to inculcate this virtue in the young. But is courage the result of their efforts, or is it more properly regarded as rooted

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in human nature and needs? The courage to stand up for one's convictions is necessary for a sense of personal worth. To ignore one's convictions and values because of cowardice is to reduce oneself to a nonentity. It is to become the mouthpiece for the opinions of others. It is to become a tool to be used by more courageous persons. The lack of courage, therefore, degrades a person in his own eyes, as well as in the eyes of others. Because courage is a fundamental need, essential to self-respect and personal dignity, the individual readily responds to the encouragement of his parents and of the group to be courageous.

For the same reason, the individual readily accepts the attitudes of his parents and of the group regarding masturbation. Everyone wants to become a well-integrated person and to enjoy feelings of personal worth and dignity. Sex, because of its strength and intensity, is a threat to order, unity, and harmony of life and as a consequence is a frequent source of anxiety. The individual senses the fact that it may become a tyrannical and degrading passion. Furthermore, reflective examination of sexual behavior as a physiological activity reveals nothing in it that ennobles or elevates life, or that enhances feelings of personal worth and dignity. For it to have these consequences, it must be combined with love, tenderness, and idealism and be sanctioned by society. Because these truths are dimly or unconsciously felt, the child responds to the teachings of his parents, and continues throughout life to view with aversion masturbation and sexual looseness, in spite of the efforts of "sophisticated" psychologists and marital counsellors.

Man, in common with all living things, is animated by the urge of self-actualization. This urge should not be regarded as something mysterious. We need and desire health, self-respect, social status, to love and to be loved, beauty and harmony, wisdom and understanding, and loyalty to and zestful pursuit of worthwhile goals. These and the actualization of our creative capacities are essential to our happiness and wellbeing. As the oak, that is implicit in the acorn, draws the sapling in its direction, so do these qualities implicit in the child draw him in their direction. Or expressed differently, the sapling is so made that it reaches out to the food and moisture in the soil and to the carbon dioxide and sunshine in the atmosphere and builds them into a magnificent oak. Similarly, man is so made that he seeks to attain the qualities of life essential to his self-actualization. When he attains them, he is happy. When he fails, he suffers. In the strivings of man, in his successes and failures, in his enjoyment and suffering, we have the fundamental basis of the distinction between good and evil, and of the feeling of obligation to do the right.

Because man suffers and enjoys, because he plans and antici-

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pates, and because he perceives himself as taking an active part in determining what he is to become, he will inevitably approve or disapprove of his actions. If they are in harmony with his values and ideals, and if their consequences are good, he will approve. If they do not reflect his values and ideals and if their consequences are frustrating, he will regard them as evil. A person does not need instruction or social indoctrination to thus react, or to experience feelings of moral obligation. The capacity to suffer and to enjoy and to see a relation between one's intentions and one's acts and their consequences is quite sufficient.

The happiness of self-actualization, of course, involves satisfactory social relations, for only in a society can a person satisfy his need to love and to be loved, or gain security, or experience the satisfaction of cooperation, friendship, and mutual trust. Furthermore, these satisfactions cannot be attained in a lawless society, or in one in which lying and stealing are rampant. Hence, we readily accept the teachings of our parents that we *should be truthful and respect the property rights of others.* But this does not mean that our attitudes as adults toward lying and stealing are relics of childhood indoctrination, nor even of social pressure. They are more fundamentally due to an appreciation of what is essential to our own good and to the good of society.

In saying this, we do not wish to deny the importance of satisfactory social relations to the individual. Upon such relations, feelings of wellbeing, comfort, and personal worth depend. When a person fails to attain them, he experiences frustration, deprivation, and depression, which in extreme cases may cause death. But these needs, reactions, and attitudes are not the results of indoctrination or of learning. We do not learn to suffer when deprived of air. We take the good, cool air for granted, but when we are deprived of it we suffer. We do not learn to become dependent on society for love, security, mental stimulation, and for an arena of significant action. We are by nature dependent on it for these things, and when our relations with it are impaired, we suffer depression, feelings of worthlessness, and anxiety.

However important harmonious social relations may be, we cannot always approve the behavior and attitudes of the group to which we belong. Our nature impels us to take a more comprehensive and objective view of moral problems than that sometimes held by our group. We are rational beings who may identify ourselves with the human race, and not merely with our community, tribe, or nation. For this reason, we may challenge the mores and behavior of our group on the ground that they are endangering the good of mankind, including our own. For example, those who have not been led into believing that the dignity, peace, freedom, happiness, and survival of mankind can be secured by their nation perfecting and accumulating weapons,

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with which it can destroy all mankind, are driven to condemn the behavior of their own group as wrong, sinful, and utterly immoral. A man is a man before he is a citizen of a nation, and in his reflective moments he is apt to feel, if not to act, accordingly.

The identifications of man may be more inclusive yet. Some persons act and feel as though they are parts of an awe inspiring, value creating cosmos, as indeed they are. For is there a more significant characteristic of the universe than the emergence of values: life, consciousness, goodness, and beauty? And in this process man has a significant rôle to play. In him the goodness, beauty, and creative might of the universe come to conscious expression, and he may work with it or impede it. The religious refer to the will of God. And, because they feel it is important to obey the will of God, they may act contrary to the will and mores of their group. Expressed in psychological terms, this means that the best he knows, his love of truth and goodness, his compassion, and his reverence for life and for the mysterious cosmic womb, out of which all that we cherish have come, compels him to act contrary to the evil and destructive demands of a group, blind to its own good as well as to the good of mankind.

Though the effort to play one's rôle as a man and as a being who feels that he has a significant cosmic rôle may conflict with the need and desire to enjoy harmonious relations with society, and become a source of many painful conflicts of conscience, it is also an important source of moral and spiritual progress. To regard oneself as a robot, which has been indoctrinated with society's ideals and prejudices, would seriously constrict one's moral outlook, and be a death blow to the feelings of personal worth and dignity, born of the conviction that man is a free, rational, moral being who can take an active part in determining what he is to become. Passive acceptance of society's demands and ideals would mean moral stagnation and eventual chaos. For the courage to resist and to sharpen our moral perceptions, we need to believe that there is an objective right, and that it is important to discover it and to act accordingly.

To regard conscience as a conditioned attitude would weaken the feeling of obligation to help the morally wayward. Indeed, it would make the offer of such help impertinent, thereby making its acceptance quite unlikely. It would thus prevent us from helping one another morally at the very time that we keenly need such help.

The rejection of the more speculative parts of this essay would not seriously weaken the argument that conscience is far more than a social product or conditioned attitude. All that the argument requires is to point to the obvious fact that man is a conscious being, who perceives himself as capable of taking an

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active part in fashioning and directing his life. From this follows inevitably self-blame and the feeling of having acted wrongly when he permits some outside influence or inner passion or weakness to cause him to act contrary to his dominant values and aspirations. As a rational being, man cannot be comfortable or feel that he has acted rightly unless he acts consistently with his values, attitudes, and beliefs.

A person's beliefs, values, and attitudes are admittedly partly the result of social indoctrination. We are suggestible and we like to act, feel, and believe as those about us. One's values and attitudes are also partly due to the social structure of the society in which one lives. A person will not develop a keen interest in becoming the president of a great corporation where there are no corporations. They are also partly due to human nature and to the urge of all living things to attain perfection. Finally, they are partly the result of his own nature, of his own specific capacities and tendencies, of his own observations of good and evil, and of his own reflections, meditations, and evaluations. But whatever the source of one's values, beliefs, and attitudes, the individual seeks to organize them into a coherent system and to act accordingly. Conscience is the thermometer which registers tension within this system and the tension between it and an action or proposed action.

Our beliefs about human nature are of more than theoretical importance. They profoundly influence the quality of our lives. What we believe about conscience may sharpen or deaden it. Conscience is neither supernatural nor infallible, but it is far more than a conditioned attitude or social deposit. It is the moral sensitiveness of a rational being, who must take an active part in directing his own life and who can reflectively evaluate his course of action. It is an automatic signal that a person is on or off the course set by his own nature and highest self. Conscientiousness may refine it; moral indifference, cowardice, passion, and greed may smother it. In view of its importance in the life of man, it is far better to regard it as "a spark of celestial fire" than as a conditioned attitude or as the introjection of social attitudes. It is also nearer the truth.

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THE JEWISH ROLE IN THE AMERICAN ELITE

By NATHANIEL WEYL

This article deals with the quantitative rôle of Jewry in American leadership as revealed by surname-frequency analysis.[1] The Jewish rôle is much larger than that indicated in prior articles. The reason for the increase is that I am now using a smaller and more selective roster of Jewish family names, eliminating those heavily mixed with non-Jewish elements.[2]

Finding purely Jewish names is difficult. When the Jews of Europe took surnames in the eighteenth and nineteenth centuries, they usually appropriated those current in the countries where they lived, but assigned esoteric meanings to them. A Gentile might be called BRILL because he made or wore spectacles; if a Jew chose the name it was because he claimed descent (*Ben*) from Rabbi Judah Lowe (hence BRJL). BAUM and BLOCH are similar rabbinical anagrams. KAUFMANN may mean, not merchant, but "Jacob born in the month of Ab" and BERNSTEIN may either refer to amber or to descent from the fifth son of Jacob. Since there are no vowels in Hebrew script, the latter can be inserted arbitrarily when Hebrew words are rendered in modern European languages. For example, a large proportion of the GORDON's in the United States are not Scots but Jews; in this instance, the name indicates that the bearer came from the town of GRoDNo (formerly in Eastern Poland, now in Byelorussia).[3]

A pure sample of Jewish names could have been obtained by confining one's self to those of Hebrew or Yiddish origin such as COHEN, KATZ, LEVIN, LEVINE, LEVY and

[1] The method used is explained in my "Ethnic and National Characteristics of the U.S. Elite," THE MANKIND QUARTERLY, Vol. I, No. 4, April 1961, pp.242-7.

[2] The retained names (using the Social Security six-letter coding system) are: ABRAHAm, BERMAN, BERNSTein, COHEN, EPSTEIn, FRIEDMann, GOLDBErg, GOLDSTein, GREENBerg, ISAACS, KAPLAN, KATZ, LEVIN, LEVINE, LEVY, MARCUS, ROSEN, ROSENBerg, ROSENThal, RUBIN, SHAPIRo, SILVER, SOLOMOn, STERN, WEINBErg, and WEINSTein.

[3] Article on "Names" in *The Jewish Encyclopedia*, Funk & Wagnalls, New York, 1905, and in the *Universal Jewish Encyclopedia*, New York City, 1942. Of less value is Konrad Krause, *Die judische Namenwelt*, Essener Verlag, Anstalt, 1943.

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SHAPIRO. However, this would yield a distorted sample of Jewry, since the Western Jews (those of non-Slavic and non-Balkan provenance) have tended to avoid such names.

Accordingly, I have compared the frequency of occurrence of putatively Jewish names in the Berlin City Directory for 1930 (a pre-Nazi year) with their corresponding frequencies in the West Berlin Directory for 1957. Those names which virtually disappear can be considered to be Jewish; those which show substantially unimpaired or even increased frequencies obviously are not.

If we consider the performance coefficient for the name SMITH to be equal to 100, the average performance coefficients of the 26 Jewish names, with a total representation of 550,726 individuals on U.S. Social Security rolls, are:

*Rosters of Leadership**	*Average Jewish Performance Coefficient*
Psychiatrists	1123
Phi Beta Kappa, 1923-1961	668
Statisticians	663
Medical Specialists	586
Dentists	552
Physicians	500
Mathematicians	479
Social Scientists	410
Biological Scientists	342
College Students	317
American Newspaper Guild members	295
Physical Scientists	265
Artists	228
Business Executives	207
Scholars	196
Who's Who of American Women	174
Who's Who in America, 1955-1957	129
Foreign Service Officers	127
Engineers	111
Army Officers	63
ARITHMETIC MEAN	372
MEDIAN	306

* American Psychiatric Association, *List of Fellows and Members, 1961-62*; Phi Beta Kappa Society membership, compilation kindly made by the Society for the writer; American Statistical Association, *Directory of Statisticians 1961*; *Directory of Medical Specialists Holding Certification by American Specialty Boards*, 10th edition, 1961; American Dental Association, *American Dental Directory 1962*; American Medical Association, *American Medical Directory 1960-61*; *Combined Membership List of American Mathematics Societies*, 1961; *American Men of Science*, 1955-56

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edition: Vol. I (Physical Sciences), Vol. II (Biological Sciences) and Vol. III (Social and Behavioral Sciences); 1962 student enrolment in 15 U.S. colleges and universities (University of Alabama, University of California, University of Cincinnati, Cornell, Dartmouth, George Washington University, Harvard, Iowa State University of Science and Technology, University of Michigan, Ohio State, Pennsylvania State, Princeton, University of Texas, Vassar and Yale); membership of American Newspaper Guild, kindly made available by the trade union; *Mallet's Index of Artists*: *Supplement*, Peter Smith, New York, 1948 (about 15,000 to 20,000 names, mostly, but not entirely, contemporary); *Poor's Register of Directors and Executives, U.S. and Canada, 1959*; *Directory of American Scholars*, 3rd edition, 1957; *The Biographical Register* of the Department of State (1959); *Who's Who in Engineering* (1959) and *U.S. Army Register* (January 1960)—officers on the active list.

The performance of Jews, as measured by these rosters,[4] places them in the pre-eminent position of leadership among all national-linguistic groups in the United States. Moreover, this generally superior performance was not due to the presence of a few exceptional names, but was common to the group. The lowest ranking of the 26 Jewish surnames, COHEN, was above SMITH in 16 rosters and below SMITH in only four. The average performance for COHEN in all 20 rosters was 302. The highest ranking Jewish name, LEVIN, surpassed SMITH in 19 of the 20 rosters, had an average performance coefficient of 535 and scored over 1,000 in two rosters.

The table sheds light on the primary areas of Jewish achievement. Since at least the early Middle Ages, medicine has attracted the Jewish mind more than any other discipline (with the possible exceptions of theology and philosophy). It is noteworthy that the Jewish performance coefficient in the élite group of certified medical specialists is 17% higher than in the medical profession as a whole. Jewish intelligence is most effectively represented in the sciences and scholarship and more particularly in their speculative branches (psychiatry, 1,123; Phi Beta Kappa, 668; statistics, 663; mathematics, 479, and social sciences, 410) rather than in the more definitely operational and experimental fields (biology, 342; physical sciences, 265, and engineering, 111).[5] This is exactly what one would expect in view of the fact that the rabbinical process of eugenic selection concentrated on a bookish sort of intelligence, which combined memory and abstract

[4] The Jewish performance average would have been lower if the rosters chosen had been more representative of practical accomplishment (politics, business, the military and sports) and less representative of abstract thought, scholarship and medicine.

[5] The inclusion of the physical sciences in this category may be challenged. However, the average physicist listed in *American Men of Science* is primarily a laboratory worker rather than a theorist. In a selective roster of living theoretical physicists, the Jewish performance coefficient would be considerably higher than 265.

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reasoning. The traditional Jewish concept of the scholar and thinker is a man who passively reads and reflects, rather than one who actively transforms the environment or subjects it to crucial experiments.

The Jewish performance coefficient is about double that of SMITH in art, scholarship and business leadership. The coefficient for plastic artists would have been higher if a more contemporary reference volume could have been found, one which excluded dead artists. Nor was a suitable reference volume for music available. The Jewish representation among engineers is about average (as might have been expected on the basis of the traditional rabbinical concept of scholarship) and Jewish representation among Army officers is definitely below average. If we rank these leadership areas on an active-passive scale, it would appear that Jewish ability is most marked in the more passive areas.

Jewry and the Colleges

A survey of a representative sample of American college graduates in 1946-47 revealed that about 2% of the graduates over 50 years of age were Jews.[6] These graduates were of World War I or prior vintage. At the time (say 1904) Jews constituted slightly less than 2% of the American population. In 1904, the great flood of Jewish immigration from Eastern Europe was at its peak. The majority of American Jews were recent immigrants from Russia, who spoke broken English, worked in New York sweat shops and were too poor to go to college. The Jewish college graduates in this period were primarily second-generation Americans from Western Europe.

Of the college graduates under 30 in 1946-47 (probably centering around 1940), 69% were Protestants, 25% Catholics and 6% Jews. The comparative breakdown of the U.S. population was 78% Protestant, 19% Catholic and 3% Jewish. Accordingly, if the general college rate for the country is considered as 100, the rate for Jews was 200, for Catholics 132 and for Protestants only 88. Protestant under-representation among the college bred is partly due to the presence of Negroes and Southern rural poor whites.

Fifteen U.S. colleges and universities have furnished me with their 1962 student directories. These show that 10.3% of the total student bodies are Jewish. However, this sample consists primarily of the best colleges and universities in the country. It includes no Catholic or junior colleges and only a few of the second-rate institutions. When all American institutions of higher

[6] Ernest Havemann and Patricia Salter West, *They Went to College*, Harcourt, Brace & Co., New York, 1952.

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education are considered, the Jewish percentage will probably be about what it was in 1940—6% of the total. At present, some 4 million, or 47%, of the 8.5 million Americans of college age are in institutions of higher education. If 6% of this college population is Jewish and Jews constitute 3% of the American population, it follows that about 94% of Jews in the right age group are attending college.

Since a vast expansion of the American college population can be expected during the next decade and since the Jews have already reached saturation levels in this area whereas other groups have not, it follows that the Jewish percentage of the college bred must decline. To the extent that higher education is a main pre-requisite for membership in the American intellectual, political and business élites, the Jewish position in the leadership of the United States may decline from its present very high level.

The Phi Beta Kappa Society, with a total membership, living and dead, of about 180,000 persons, is the outstanding academic honor society in the United States. For technical reasons, I have expressed the Jewish performance coefficients in Phi Beta Kappa membership as percentages of the corresponding English performance coefficients. We find that, during the earliest period, 1776-1922, the Jewish performance coefficient was 86; during 1776-1961 inclusive it was 375; for the period 1923-1961, which covers most living Phi Beta Kappa members, the P.C. was 491. During 1962, the Jewish performance coefficient declined to 439. In short, there are proportionately about five times as many American Jews as Americans of English stock among the Phi Beta Kappa members of the past 40 years and there are over four times as many among the current members.

Rank Order of Jewish Names

I have worked out composite scores for each of the 26 Jewish names in all 20 rosters of leadership. The procedure was to score each position of rank order by its reciprocal and to add these reciprocals. Thus, a first place scored 1.00, a second .50, a third .33, etc. The results are shown in the table below.

The table shows a consistent concentration of leadership in a few names. LEVIN, EPSTEIn and STERN account for 14 firsts and 10 seconds among 20 rosters. The first ten names account for all 20 firsts, 16 seconds and 15 thirds. The reasons for this concentration are not easy to fathom. LEVIN (like LEVINE and LEVY) merely indicates descent from the tribe of Levi and the hereditary function of serving as assistant to the priest.[7] If

[7] The status of the Levites in ancient Palestine is by no means clear. In *Exodus*, they are persons who perform menial service and "Levites shall not approach the holy thing," but in *Deuteronomy*, Levites and priests seem to be synonymous.

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we take a weighted average of the three forms of this name, the composite performance co-efficient is only 3.597. EPSTEIN is "one of the oldest Jewish families in the Slavic countries."[8] The

Rank	*Name*	*Composite Score in 20 Rosters*
1	LEVIN	8.954
2	EPSTEIn	8.060
3	STERN	6.030
4	SHAPIRo	4.735
5	KAPLAN	3.912
6	FRIEDMan	3.903
7	RUBIN	3.880
8	ROSENThal	3.632
9	WEINSTein	3.276
10	WEINBErg	3.202
11	BERNSTein	2.702
12	ROSEN	2.653
13	BERMAN	2.331
14	KATZ	2.243
15	MARCUS	2.156
16	LEVY	2.025
17	LEVINE	1.678
18	ROSENBerg	1.658
19	ISAACS	1.510
20	GOLDBErg	1.402
21	GREENBerg	1.287
22	ABRAHAm	1.281
23	SILVER	1.176
24	GOLDSTein	1.171
25	SOLOMOn	1.139
26	COHEN	1.060
	ARITHMETIC MEAN	2.964

fact that this surname is known from at least the fifteenth century on (whereas the great majority of Jewish names were adopted three to four hundred years later) indicates extraordinarily high status, that is to say, an outstanding position in scholarship and the rabbinate. STERN is a German Jewish name of Rhenish international bankers, comparable to the ROTHSCHILD's, but operating on a smaller scale.[9] The fourth ranking name,

[8] "Epstein" in the *Jewish Encyclopedia, op. cit.*

[9] Cecil Roth, *The Jewish Contribution to Civilization*, Union of American Hebrew Congregations, Cincinnati, 1940, pp. 268 and 353. According to Roth (*op. cit.*, p. 213) Abraham Stern (1769-1842) "made the first calculating machine."

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SHAPIRO, is a family of "Hasidic *tzaddikim* and printers" from Volhynia in eastern Poland.[10] The Hasidic movement was one of religious mysticism, which was the strongest in the Slavic areas of Jewry. The *tzaddik* (Hebrew for "righteous man") was regarded by the Hasidim as the intermediary between God and man. Originally, the office of *tzaddik* would be handed down by the Hasidic rabbi to his chosen pupil, but in time it became hereditary.

One surprising thing about the table is that COHEN is at the bottom of the list. The name indicates descent from the priestly caste of Aaronites of ancient Palestine. The *Kohanim* kept apart from other members of the congregation since they "were given a preferred status in being called up to the Torah, performed the ceremony of the first born" and were barred by religious law from marrying converts to Judaism. To establish their status in the community, they added the word *Hakohen* (Hebrew for "the priest") to their title and, when family names were taken, they assumed the name of COHEN (or such variations and derivations as KOHN, KAHN, HAHN, COHN, COON, CONE, COFFEN, KAHAN and KAGAN).[11]

The functions of the *Kohanim* disappeared with the destruction of the Temple in Jerusalem, the abolition of animal sacrifice in Jewish ritual and the election of rabbis by their congregations, processes which were largely completed by the early Middle Ages. Since COHEN's were ritualistically prohibited from approaching a dead body, they could not be physicians and were unwanted as rabbis of small congregations.

Thus, the retrograde position of the COHEN's does not contradict my hypothesis that, through the rabbinate, Jewish society functioned over tens of centuries for eugenic selection in terms of intelligence. The COHEN's were not only not the rabbis, but they had a disability for the rabbinate which other Jews lacked. The *Kohanim* in short are an hereditary group which has been destitute of ecclesiastical function for almost two thousand years.

This explains the failure of the COHEN's to excel, but it does not explain their bottom position. Here, I suggest that the chief causal factor is name-changing. The name COHEN is pre-eminently Jewish and hence, in most areas, pre-eminently disadvantageous. The name-changers always consist of that element which is most ambitious or most successful in the non-Jewish macro-society: hence their defection causes a more than proportionate loss of élite elements.

[10] Cecil Roth (Editor) *Standard Jewish Encyclopedia*, Doubleday, New York, 1959; articles on "Shapiro" and "Tzaddik."

[11] "Cohen" in the *Jewish Encyclopedia* and *Universal Jewish Encyclopedia, op. cit.*

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Joseph Jacobs found that when the Jews returned from the Babylonian captivity under Nehemiah, the *Kohanim* comprised 8% of the total. In two lists of martyrs killed at Nurnberg in 1298 and 1349, the proportion was about the same. Among 200 inscriptions in the Venetian Jewish cemetery, 6.5% were *Kohanim*. Jacobs found the ratio to be 3% among 4,720 English Jews and 2.3% among 4,600 Continental Jews.[12] In our sample, there are 65,874 COHEN's on Social Security rolls as against 5,370,000 Jews in the United States. Allowing for the fact that one out of every three Americans is not registered with Social Security, COHEN's are only 1.85% of American Jewry. Thus, if Jacobs' Continental or English figures for *Kohanim* apply, the indications are that from 20% to 33% of the COHEN's in the United States changed their names.

Western versus Eastern Jews

There is a definite social and supposedly intellectual hierarchy among Jews. The *Sephardim* occupy the first rank, followed by German and other West European *Ashkenazim*, then followed, at a considerable distance, by East European Jewry, which also consists of *Ashkenazim*. Within East European Jewry, those from Lithuania and particularly those from Galicia are looked down upon by their co-religionists. These gradations, or prejudices, have softened following the Nazi holocaust, but continue to exist.

It seemed worthwhile to test these assumptions of superiority. Unfortunately, there are too few Iberian Jews in the population of the United States to make it possible to analyze the élite rôle of the *Sephardim* by name-frequency methods. The same difficulty prevented separate analysis of Jews from Lithuania and Galicia. I found myself limited to a comparison of Jewish names of West European and East European origin.

The method used was to count the frequency of each of 25 Jewish names in the 1881 New York City Directory and to divide that figure by the frequency of the name on the 1957 Social Security (BOASI) roll.[13] The great emigration of East European Jewry began in 1881; hence the New York Directory for that year consists almost exclusively of West European, and primarily of German, Jews. On the other hand, the BOASI roster reflects the present Jewish population of the U.S. which is two-thirds to three-quarters of East European (chiefly Russian) origin. Consequently, the quotients for each name serve as indexes of the extent of East European provenance and these can be compared with composite performance coefficients. The results are shown in the following table:

[12] Joseph Jacobs, *Studies in Jewish Statistics*, D. Nutt, London, 1896, p. XXVI.

[13] Due to a clerical error, the name SILVER was omitted.

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Rank	Name	BOASI/NYC *Directory* 1881 (*East/West Ratio*)	*Composite Index of 20 Rosters*
GROUP I: PRIMARILY EAST EUROPEAN			
5	Kaplan	5	3.912
4	Shapir	9	4.735
17	Levine	11	1.678
7	Rubin	13	3.880
12	Rosen	16	2.653
9	Weinst	35	3.276
1	Levin	40	8.954
13	Berman	42	2.331
GROUP II: MIXED			
15	Marcus	45	2.156
21	Greenb	48	1.287
14	Katz	52	2.243
2	Epstei	60	8.060
20	Goldbe	71	1.402
10	Weinbe	93	3.102
6	Friedm	101	3.903
24	Goldst	110	1.171
11	Bernst	113	2.702
GROUP III: PRIMARILY WEST EUROPEAN			
25	Solomo	128	1.139
18	Rosenb	132	1.658
26	Cohen	141	1.060
22	Abraha	193	1.281
19	Isaacs	234	1.510
8	Rosent	254	3.632
3	Stern	258	6.030
16	Levy	438	2.025

The table shows clearly that the primarily Slavic group is superior and that the Jewish position in the American élite, as measured by these rosters, tends to decrease with the extent of West European, and specifically German, provenance. The unweighted average performance coefficient of the 8 Group I (primarily East European) names is 393; that for the 9 Group II (mixed) names is 289, while that for the 8 Group III (primarily West European) names is only 229. Of 20 firsts, the Slavic group took 10, the mixed group 6 and the German group only 4. There is also a suggestion of difference in character structure. The Western Jews excelled primarily in practical activities, the Eastern

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Jews in intellectual pursuits. Thus, the four firsts of the Western Jewish group comprise: position in *Who's Who in America*, engineers, *Poor's* executives and directors, and membership in the American Newspaper Guild.

Superior performance by Jews of Eastern origin would be expected *a priori*. The ghetto broke down in Western and Central Europe about three-quarters of a century earlier than in the territory of Imperial Russia. This breakdown disrupted the traditional Jewish pattern of selective reproduction for intellectual ability. Moreover it introduced into Western Jewry mixed marriages on a large scale between Jews and non-Jews. In a study of 25,000 early Jewish settlers in the United States, Malcolm H. Stern found that over 15% of the marriages occuring before 1840 were mixed and that of these barely 8% involved the conversion of the non-Jewish spouse to Judaism.[14] Figures collected by Kautsky showed that there was a steady and rapid increase in the proportion of mixed marriages during the nineteenth century and that, by 1900, one-fifth of all marriages involving a Jewish spouse were mixed in Prussia, one-third in Hamburg and two-fifths in Copenhagen.[15] Jacobs, Lorimer, Osborn and others have reported that these marriages were, on the whole, considerably less fertile than homogeneous marriages.[16] The influence of intermarriage on Jewish performance coefficients, however, can easily be overstressed for several reasons: (*a*) the marriages often involve non-Jews of exceptional capacity, frequently of the intelligentsia or the aristocracy, and hence serve to produce children more able than the Jewish average (this will be evident to anyone who compares the proportion of Jewish to half-Jewish Nobel scientists); (*b*) the marriages are so infertile that the breed lines tend to die out; and (*c*) since the vast majority of these marriages represent a flight from Jewry and jewishness, a high concentration of name-changers will be found among the spouses and the progeny of these unions.

The fundamental reason for expecting higher intellectual achievement and ability among the Jews of the Russian Pale of Settlement than among those of the more civilized West is that, in the Slavic areas, zealotry and isolation from the real world produced a Jewry with an extraordinarily intense religious life in which the competition of scholars to shine in dialectical battle and the striving by merchants to join their lines with those of rabbis and other men of learning achieved unusual intensity and displayed

[14] Malcolm H. Stern, *Americans of Jewish Descent*, Hebrew Union College Press, Cincinnati, 1960.

[15] Karl Kautsky, *Are the Jews a Race?*, International Publishers, New York, 1926, pp. 153-6.

[16] Jacobs, *op. cit.*; and Frank Lorimer and Frederick Osborn, *Dynamics of Population*, Macmillan, New York, 1934, p. 314.

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amazing durability. Thus, a parataxic backwardness produced a pre-eminent breeding ground of the brain. In the West by contrast, the emancipation of the Jews caused the deterioration of those biological conditions which had endowed them both with outstanding mental ability and strongly eugenic fertility.

Summary

(1) Judging by 20 rosters of achievement, the Jews are the outstanding element in the American professional and intellectual élite.

(2) Proportionately twice as many Jews as non-Jews go to American colleges and from four to five times as many achieve academic distinction, as measured by Phi Beta Kappa membership.

(3) The outstanding Jewish names include distinguished rabbinical families (such as EPSTEIn) and well known merchant-banking families (such as STERN), but the hereditary Jewish priesthood, as represented by COHEN, appears considerably less gifted than the average for Jewry.

(4) Jews from Eastern Europe surpass those from Western Europe in the leadership rosters and this is particularly the case in those fields which demand intellectual achievement of a high order.

BIOGRAPHICAL NOTE

NATHANIEL WEYL. Born in New York City in 1910. Postgraduate of Columbia University and London School of Economics. Author of *The Reconquest of Mexico* (1939), *Treason* (1950), *The Battle Against Disloyalty* (1951), *The Negro in American Civilization* (1960), *Red Star over Cuba* (1960).

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JUAN COMAS

Critic and Scholar

By A. JAMES GREGOR

Professor Juan Comas has commissioned himself the arch critic of THE MANKIND QUARTERLY. But as a critic Juan Comas is singularly lacking in effectiveness. His ineptitude has been indicated several times and in several places.[1] My own modest efforts in this direction have been, by and large, discursive, limited to evidences of shoddy scholarship and would be, all things being equal, the easiest to refute. If Comas could tender any reply at all, it would be expected on that level. Such a pretended "reply" has appeared recently in *Current Anthropology*.[2]

Because the issues are of critical importance in characterizing the opponents of freedom of inquiry in the social and biological sciences, some time is spent here in a detailed appraisal of Comas' reply.

My brief review of Comas' brochure, *Racial Myths*,[3] against which he is contending, maintained that "Professor Comas [had] no first hand familiarity with most of the texts he discusses," the evidence for which was found in his "cavalier spelling of proper names" and "his curious misemployment of dates."

Professor Comas proceeds to answer this contention in the most singular fashion. He chooses, first, to consider the evidence for my indictment. He admits (as he must) that the names cited were in fact misspelled, but suggests that these are "the usual typographical errors found in a republication." (We shall see that, if they are typographical, they are errors most assuredly not of the *usual* sort). He goes on to argue that the pamphlet has gone through ten editions in seven languages and that *in one or another of those sundry editions, in sundry languages, eight of the ten*

[1] *Cf.* A. J. Gregor, "Comas' Chapter on *Racial Myths*: A Review," THE MANKIND QUARTERLY, Vol II, No. 1, July 1961, "Notes on a 'Scientific' Controversy," *Ibid*,, Vol. II, No. 3, January 1962; H. E. Garrett, "The Scientific Racism of Juan Comas," *Ibid*., Vol. 11, No. 2, October 1961; D. A. Swan, "Juan Comas on '"Scientific" Racism Again?': A Scientific Analysis," *Ibid*., Vol. II, No. 4, April 1962.

[2] J. Comas, "A 'McCarthyan' Attack," *Current Anthropology*, Vol. III, No. 2, April, 1962.

[3] Comas, *Racial Myths*, in *Race and Science* (New York: Columbia, 1961).

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names appeared correctly spelled. Ergo, Comas made no errors; *his* manuscript was correct; typographers have made the errors!

The reader is asked here to consider what Comas is saying. His manuscript was correct, the typographers of ten editions and seven languages made precisely the same error with precisely the same name in 20% of the cases I have cited! And I didn't cite *all* the cases (for example, Johann Gustav Cuno becomes J. G. Cunok [p. 39] and the Italian anthropologist Livi becomes Levi [p. 43]). Rather than admit himself in error, Comas taxes the credulity of his readers to the extent of implicitly suggesting an international conspiracy of typesetters against Juan Comas. Only under such conditions could a brochure, the modest size of *Racial Myths*, evidence some of the same "typographical" errors throughout *all* editions—giving, for all the world, the impression that the errors were in the original author's manuscript and that the editors of ten editions and seven languages have been assiduously attempting for ten years, with only partial success, to weed them out!

Santiago Genoves, who attempts a defence of Comas in *Science*, tacitly admits the absurdity of Comas' position by suggesting that the errors appear only "in the last edition" of *Racial Myths* published in the United States[4]—which is an arrant falsehood. Only if the errors cited appeared in one edition would Comas' position be tenable. Since some of the identical errors appear in *all* editions, and *all* the errors appeared in the English edition of 1951, the suggestion that they are "typographical" is an insult to the average reader's intelligence. But since Comas insists that they are typographical, and Comas is an honourable man, would he venture to explain how the typesetters managed to change the name of the author of *America's Race Heritage* (p. 46) from Clinton Stoddard Burr, as it is in fact, to "Clinton B. Stoddard" as it appears in his text? How did the typesetters manage to misspell Woltmann's name "Waltmann" in at least four separate places in the brochure (pp. 42, 44, 47, 51)? Surprisingly enough these inept typographers have made no errors in setting the rest of the brochure. They have a specialized incompetence. They misspell only proper names of authors to whom Comas has obliquely referred. Really, Professor Comas!

With respect to the second point, his misemployment of dates, Comas, rather than admit himself in error, goes on to plead that the dates affixed after the name of Hans F. K. Guenther, "1920-1937," refer to the period of his "maximum literary production." Comas suggests that had I exercised "normal good will" I would have understood that. This may be so, but had he exercised normal good scholarship he would have discovered

[4] *Cf.* his letter, *Science*, Vol. 135, No. 3507 (16th March, 1962), p. 990.

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that Guenther wrote five books between 1937 and 1957 and such an abundance of articles in *Rasse, Volk und Rasse*, and the *Zeitschrift für Rassenkunde*, that in no sense could 1920 to 1937 be considered his period of "maximum literary production." Comas could escape this evidence of shoddy scholarship only if I had the "good will" not to mention it. Comas, as a matter of fact, simply got these dates "1920-1937" from page 19 of the now familiar Prenant text, the secondary source from which he borrowed most of his information.

Comas suggests that the curious date "1892" after the name of Childe—which I indicated was Childe's date of birth—was really a typographical error. He really meant to refer to Childe's book: *The Most Ancient East: the Oriental Prelude to European History* which appeared in 1928. But Comas' original reference to Childe was to suggest that Childe argued for the South Russian origin of the Aryans. This argument does not appear in the text Comas insists he was referring to! The argument is developed in Childe's *The Aryans: A Study of Indo-European Origins* which appeared in 1926. Which ever way one approaches the issue of Comas' scholarship, it is almost invariably impossible. What, for example, does the date "1890" mean after the name D. G. Brinton (p. 39)? Brinton published *five* works during that year. To which does Comas refer? One could continue in such vein almost indefinitely but charity forbids. The most amusing feature of all this is that it is all quite beside the point. *Professor Comas candidly admits that my original indictment was fully warranted: he has in fact no first hand knowledge of the texts he was "criticizing"—he abjectly depended on secondary sources.*

Comas goes on to suggest that his employment of these dubious sources is legitimate because his "quotations are correct." He even goes on to maintain that I did not cite "one case in which the secondary quotations are incorrect," while I was, as a matter of fact, very specific in making such a charge. I unequivocally stated that, with respect to the Fascist "Manifesto of Italian Racism" of 1938, "Comas lampoons the document in question and makes his criticism plausible by 'quoting' the text. What he does, in fact, is to misquote seriously the material he is criticizing." And he has done precisely that. In his "quotation" he telescoped a sentence from section 6 of the "Manifesto" with the second paragraph of section 7 (without indicating deletions) ("Manifesto . . .," 1938) and makes it appear that the document contends that there is a "pure Italian race of Aryan-Nordic type." The document, in fact, puts "Italian race" in quotation marks (which Comas leaves out of his "quote") in order to indicate the special use, *i.e.*, that "race" in that specific connection is not to be understood as referring to one of the "grandi razze" (geographic or major races), or one of the "piccole razze" (local

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races), but a "breeding population," a "natio-race."[5] The document explicitly denies what Comas represents it as saying: "The conception of racism in Italy . . . does not intend . . . that the Italians and the Scandinavians are the same thing."[6] The most shocking feature of this is that Comas suggests that such documents were "inaccessible" to him when as a matter of fact *Prenant's book from which he culled all his quotes gives the "Manifesto" in full in Comas' native language!*[7] He has *consciously* misquoted. Section 6 of the "Manifesto" appears on page 125 of Prenant, section 7 on page 126. He has consciously jumbled together the two paragraphs of his "quotation" for his own purpose. He consciously misrepresented the document by stating it contended that there was a "pure Italian race of the Aryan-Nordic type." He finds the contention "laughable." And laughable it is. But Comas is the comedian. On page 126 of the secondary source he admits he used, the document is quoted as saying (in Comas' native language): "El concepto de la raza en Italia . . . no quiere decir que . . . los italianos y los escandinavos son identicos."[8]

Comas has tailored his quote and misrepresented his authorities in a performance which is rapidly becoming one of the species-indices of his work.

In my review I maintained Comas had made a gross theoretical error in suggesting that the Jews in antiquity were of "mixed race" because they had "extensively crossed" with such "races" as the Canaanites, Philistines, Arabs and Hittites. He contends that he doesn't call these "peoples" "races," it was a translator's error—he simply said that the Jew "sufrio distintos y profundos mestizajes." There is no *racial* mixture here. If there is no racial mixture going on what bearing does this have on the question of the racial status of the Jews? It seems that Comas has trafficked on the vagueness and ambiguity of the term "mestizaje." If he is referring to race in the standard taxonomic sense, then the Jews of the time constituted a population "relatively simple in a racial sense."[9] He has made a theoretical blunder compounded by an inexcusable abuse of language.

With respect to my references concerning the "racial" status of the Jews, in which I indicated that anthropologists had, not-

[5] A. Capasso, *Idee chiare sul razzismo* (Rome: Augustea, 1942), pp. 19 f., 21, 26.

[6] "Manifesto del razzismo italiano," *Difesa della razza* 1: 1, 1938, par. 7.

[7] M. Prenant, *Raza y racismo*, Fondo de cultura economica (Mexico, D. F., 1939), pp. 117-131.

[8] Prenant, *op. cit.*, p. 126.

[9] C. S. Coon, "Have the Jews a Racial Identity?" *Jews in a Gentile World* (Edited by Graeber and Britt. New York: Macmillan, 1942), pp. 20-37.

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withstanding Comas' objection, identified the Jews as a racial entity, Comas insists that I have misrepresented Keith, Coon and Hooton. To make this plausible he tears a reference in Keith entirely out of context in order to misrepresent Keith's position. Anyone familiar with Keith's work knows that he consistently maintained that the Jews constituted a zoological race. He early stated his position[10] and *in the volume from which Comas quotes, Keith states explicitly*: "Thus, whether we use the term race as a zoologist uses it, or in its original sense, the Jews are to be regarded as a race."[11] It seems impossible that Comas missed this. It seems he has, once again, consciously misrepresented an authority.

With regard to the views of C. S. Coon, the issue is more complicated. My contention was that Coon suggested that *the Jews possess a standard racial character*. And Coon says precisely that. He considers the Jews from the vantage point of their geographic distribution: Mediterranean Jews, Oriental Jews and Ashkenazic Jews. Of the Mediterranean Jews he states that "they have developed a special racial sub-type . . . remarkably constant in [its] racial unity."[12] These Mediterranean Jews (including the Sephardic Jews) constitute "a definite and very constant Jewish racial entity. . . ."[13] In his analysis of the brachycephalized Oriental Jews he considers local groups carefully and his qualified judgment is that they all evidence significant anthropometric affinities to the original Jewish racial entity which marks them off from those among whom they reside.[14] "The lesson taught by this particular study is that brachycephaly among Jews does not in itself imply the absence of a basic Palestinian racial character."[15] As for the Ashkenazim, he states, authoritatively, that they "are a reasonably uniform people in a statistical sense; furthermore, many of their metrical characters, as far as we know them, are not markedly different from those of their Mediterranean Jewish ancestors."[16] Coon concludes, "The Jews in question [he is speaking, in this instance, of living European and American Jews] retain to a perceptible extent their racial continuity with their Palestinian ancestors. They have, however, been somatically modified through admixture with non-Jewish peoples in Europe, by selection and by internal amalgamation and differentiation, and have developed a racial identity of their own which differs

[10] A. Keith, *Nationality and Race from an Anthropologist's Point of View* (London: Oxford University Press, 1919), p. 19.

[11] A. Keith, *A New Theory of Human Evolution* (London: Watts and Co., 1948), p. 378.

[12] C. S. Coon, *The Races of Europe* (New York: Macmillan, 1939), pp. 442, 443.

[13] *Ibid.*, p. 639. [14] *Ibid.*, pp. 649f. [15] *Ibid.*, p. 641.

[16] *Ibid.*, pp. 644 f.

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in its mean or average character from that of either their Palestinian ancestors or any specific group of non-Jewish inhabitants of Europe."[17] He specifically rejects the thesis that they constitute "simply a racial grab bag united by a common bond of religion. . . ."[18]

Hooton, similarly, employing race with a carefully restricted denotation, would not classify the Jews as a "pure race." But Comas, in a classic example of how not to argue a contention, has maladroitly backed himself into a position in which it is necessary to defend the thesis that to identify the Jews as a biological race, in any sense, is to myth-monger. Hooton contends that "in spite of the fact that the Jews are not a unified race . . . they are usually, none the less, physically distinguishable. . . . It is common knowledge that the Jew can be recognized by his physical appearance. . . . The two causes of physical distinctiveness of the Jew are the dominance of certain anatomical features due to the relatively constant presence of a specific racial strain, and Jewish inbreeding, which intensifies certain physical resemblances in interrelated family lines"[19] and again, "The survival of Jewish physical . . . distinctiveness through many centuries in scores of countries and amid diverse races is the demographic miracle of human history."[20] "The maintenance of a strong type of family . . . makes for the retention of Jewish uniformity, both physical and social. . . ."[21]

Hooton goes on to say: "Now, I am confident that I am right when I attribute this extraordinary social cohesiveness of the Jewish people to initial qualities of temperament and mentality which are bound up with the specific biological blends which the Jews present."[22] "That psychological qualities are bound up with individual, ethnic and racial physical organization I have no doubt . . . superior intelligence is pre-eminently the possession of the Jewish people."[23] This is the rationale for the identification of the Jews by Baur, Fischer and Lenz as a "mental race."[24]

The further question here is at what point does an "ethnic entity" displaying specific metrical similarities become classified as a "race"? Comas knows that this is an enormously complicated and disputed question. To indicate, as he does, that Coon's taxonomy of 1939 does not include a Jewish race does not tell us much. Coon's taxonomy of 1939 does not include a "Neo-Hawaiian" or a "British Colored" race either, races for

[17] Coon, "Have the Jews . . .", *op. cit.* [18] *Ibid.*

[19] E. Hooton, *The Twilight of Man* (New York: G. P. Putnam's Sons, 1939), p. 235.

[20] *Ibid.*, p. 240. [21] *Ibid.*, p. 241. [22] *Ibid.* [23] *Ibid.*, pp. 243 f.

[24] E. Baur, E. Fischer, and F. Lenz, *Human Heredity* (New York: Macmillan, 1931), pp. 667, 671.

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which Coon claims taxonomic status.[25] Coon goes on to state: "The foregoing list of 30 'races' might have been 10 or 50; the lines of discrimination in many cases is arbitrary. . . . Mixture is a relative thing, and much of its evaluation depends on our knowledge. If this list does nothing else, we hope that it will bring home to the student the realization that race is not a static thing at all. . . ."[26]

Comas knows, I am sure, that there are at least two commonly accepted definitions of "race," one derived from the standard taxonomic or morphological conception and the other from population genetics. When classical taxonomists refer to the Jews as a race, they generally qualify the term with appropriate adjectives: thus Weidenreich refers to them as a "Sekundaerrase,"[27] Lenz calls them an "oekologische Rasse,"[28] Montandon identifies them as a specific "tipo razziale."[29] Population geneticists feel perfectly free to refer to the Jews as a race.[30] The term refers to an inbreeding population possessed of a relative homogeneity of specific heritable traits,[31] a term legitimately applied to any endogamous geographic or social isolate, even a population possessed of but few features held in common. The increasing evidence for "striking" genetic similarities among Jews provides empirical support for just such a use.[32]

What Coon calls a "racial or ethnic entity," a "racial population," and von Eickstedt calls a "Volk" possessed of distinguishable physical and psychological traits[33] (disposed as they are to formal taxonomic classification), is called by Livi, simply and legitimately, a Jewish race.[34] Formal taxonomists like Seltzer

[25] C. S. Coon, S. Garn and J. Birdsell, *Races: A Study of the Problems of Race Formation in Man* (Springfield: Thomas, 1950); C. S. Coon and S. Garn, "On the Number of Races of Mankind," *Amer. Anthrop.*, 57, pp. 996-1001.

[26] Coon, *et. al.*, *Races*: . . . , p. 140.

[27] F. Weidenreich, *Rasse und Koerperbau* (Berlin: Julius Springer, 1927), p. 177.

[28] S. Blaas, Der Rassegedanke (Berlin: Junker und Duennhaupt, 1940), p. 101.

[29] G. Montandon, "Da che cosa si riconosconogli Ebrei?", *Difesa della razza*, 3, 1940, pp. 21-22.

[30] N. D. H. Hirsch, "A Study of Natio-Racial Differences," *Genetic Psychology Monographs*, 1, 1926, p. 377; Darlington, in *The Race Concept*, 1951, p. 55.

[31] L. C. Dunn, *Race and Biology*, in *Race and Science* (New York: Columbia University Press, 1961); E. E. Hunt, "Anthropometry, Genetics and Racial History," *Amer. Anthrop.* 61, 1959, pp. 64-87; A. J. Gregor, "The Logic of Race Classification," *Genus* 14, 1958, pp. 3-14.

[32] L. Sachs and M. Bat-Miriam, "The Genetics of Jewish Populations," *Amer. Jour. of Human Gen.* 9, 1957, pp. 117-126.

[33] E. von Eickstedt, *Die rassischen Grundlagen des deutschen Volkstums* (Cologne: Schaffstein, 1934), pp. 28 ff.

[34] L. Livi, *Gli Ebrei alla luce della statistica* (Florence: Voce, 1933).

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and Lundman may very well disagree, but methodological issues are not resolved by pontifications from Professor Comas. Each case can only be judged on its merit. To defend his position Comas would have to prove conclusively that it is *never* permissible to refer to the Jews, *in any sense*, as a biological race. This he has not done, and I suggest he cannot accomplish it.

My contention is that Comas' pronouncement, that any treatment of the Jews as a biological race is myth-mongering, would act as a fetter to free and necessary scientific discourse. Since there exists no universally accepted taxonomy[35] all that can legitimately be required of a scientist is that he use the term "race" with a carefully stipulated denotation. Comas' arguments generally traffic on abuse of language and confusion of concepts when it is impossible to crop quotes or misrepresent authors.

Comas further laments that I characterize his article as one "fat with a kind of simplistic economic determination (*sic*). . . ." Alas, Comas has even misquoted me. What I said was that his essay was fat with a kind of "simplistic economic determinism," and what I referred to was his unqualified conviction that anyone who believed that racial differences existed was employing biological arguments as a "smoke screen for . . . oppressive aims and policies." I have elsewhere shown that Comas was, in fact, wrong whenever he tried to establish with any creditable evidence that this was the case.[36] Does Professor Comas *really* mean what he says? His pronouncements are generally so inept and ill-defined that when they are not dangerous they are ludicrous. Coon, Keith and Hooton, we have seen, believe that there are racial "differences"—R. A. Fisher believes that human groups differ profoundly "in their innate capacity for intellectual and emotional development. . . ."[37]—C. D. Darlington contends that "each race" possesses "ineradicably diverse gifts, talents and capacities. . . ."[38]—S. D. Porteus argues that there are "significant ethnic group differences. . . ."[39] The list could be extended to include some of the most notable research and experimental scientists of our time (G. Genna, K. Mather, R. Summers, C. Stern, H. J. Muller, K. F. Saller, C. Gini, P. Sorokin, F. Lenz, A. H. Sturtevant among them[40]). Is Comas charging all these men, of

[35] Dunn, *op. cit.*, pp. 270, 292; C. S. Coon, *The Race Concept*, 1951, pp. 44 f.

[36] *Cf.* A. J. Gregor, "Notes on a 'Scientific' Controversy," THE MANKIND QUARTERLY, Vol. II, No. 3 (January 1962), pp. 167 f.

[37] Fisher, *The Race Concept*, p. 26.

[38] *Ibid.*

[39] S. D. Porteus, "Ethnic Group Differences," THE MANKIND QUARTERLY, Vol. I, No. 3 (January 1961), p. 198.

[40] *Cf.* A. J. Gregor, "Racial Differences: A Brief Rejoinder," *Perspectives in Biology and Medicine*, Spring, 1962.

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unimpeachable reputation, with criminal intent? Are they all miscreants in the pay of sinister forces seeking to oppress for profit?

What Comas has undertaken, in effect, is an attempt to impugn the integrity of scholars with whom he is not personally in agreement. He does this by innuendo, by misrepresentation, and when possible by assigning guilt by association. This last device I specifically identified in my criticisms of Comas in at least two places.[41] Comas admits he has not read the German literature and yet he charges Alexis Carrel with misanthropy because Carrel's position is akin to that of the "Nazi" Erich Suchsland. But Comas admits he has not read the "Nazi" material. From whence does he derive the evidence for such a serious charge? Again from the trivial book by a notorious Communist, Marcel Prenant. Any responsible scholar would know that Marxists are addicted to the notion that science is part of the "ideology" of a period, that it must be partisan," one of the criteria for validation in science being its serviceability in the "class struggle."[42] Marxists pronouncements on "bourgeois" social theories are particularly subject to distortion by this bias—and their judgments would be highly suspect to any reputable scholar. But not to our Professor Comas. He simply paraphrases Prenant (compare Comas' brochure, page 18, and Prenant, pages 136-147) and impugns thereby the integrity of an academic colleague. This was my charge. How does Comas answer it? Simply by not referring to it and by calling me "McCarthyan"—whatever that implies.

Comas' political crotchets make his writings quite impossible. Arguments are assembled regardless of fact, logic or rational assessment and consequently contradict each other with engaging regularity. When he objects that it is impossible for me to suggest that anthropologists and geneticists can legitimately refer to the Jews as a racial entity he supports his contention by scrutinizing the formal taxonomy of Carleton Coon and finds no "Jewish race" listed there, but when he declares that the "Anglo-Saxon race" is equally a myth (p. 47) he fails to notice that just such a race is listed, in Coon's taxonomy of 1939, as a specific sub-race. Similarly, because of what he conceives to be its political implication, Comas insists that there "*is no scientific basis whatsoever* for a general classification of races according to

[41] A. J. Gregor, "Comas' Chapter . . . ," *op. cit.*, pp. 31 f., and in my letter to *Science*, 135 (16th March, 1962), pp. 984-987.

[42] *Cf.* P. Judin and M. Rosental, *Diccionario de Filosofia y Sociologia Marxista* (Buenos Aires: Seneca, 1959), pp. 11, 39, 54, 78, 87; G. Wetter, *Dialectical Materialism* (New York: Praeger, 1958), pp. 268-274; V. I. Lenin, *On Socialist Ideology and Culture* (Moscow: Foreign Languages, n.d.), p. 53.

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a scale of relative superiority . . ." when as a matter of fact almost all physical anthropologists recognize that if the predicate "superior" be applied to groups of men endowed with traits specially adapted to a given ecological situation (pigmented peoples to an environment where they are subject to the damaging actinic rays of the sun and so forth) such an ascription is "scientific" and perfectly valid. I refer our learned Professor to the qualified judgments of recognized authorities such as Le Gros Clark, Frota-Pessoa[43] and Carleton Coon. Needless to say Comas makes no reference to any of these issues although they are specifically contained in my published criticisms of his work. The work of Juan Comas is designed to curtail the freedom of inquiry and discussion. He has maligned and vilified, on the most specious of grounds, those who venture on opinions with which he does not agree.

How does Comas answer all these detailed charges? He replies with a sophomoric counterfeit of argument. He gloats that if he has made some errors (which are really those of typesetters and translators) I have made an error. He rummages through my published writings and finds, with evident glee, that I have "misspelled" the name of one Professor "Lipschutz" which I have spelled "Lipschuetz."[44] Now for Comas' information I was reporting on a primary source, the essay by Professor Lipschuetz that appeared in the *Mémoire* of the Congress where Lipschuetz's name is given "Lipschuetz" no less than 14 times in the second volume,[45] no less than 25 times in the third volume,[46] and at least twice in the first volume.[47] Lipschuetz's name appears "Lipschuetz" at least seven times in the volume by Carlos A. Echanove T.[48] and is thus rendered in the newspaper account of the Congress in Mexico City.[49] It would seem that no one can be wrong *all* the time, but Professor Comas has earned the dubious distinction of coming as close to being just that as is humanly possible.

In final desperation Comas suggests that because of my "educational background" I am "ignorant" of physical anthro-

[43] Coon, *The Race Concept*, pp. 44 f.

[44] A. J. Gregor, "The XIXth International Congress of Sociology," THE MANKIND QUARTERLY, Vol. I, No. 2, p. 127.

[45] *Mémoire du XIXe Congrès International de Sociologie*, Comité Organisateur du XIXe Congrès International de Sociologie (Mexico, D. F., 1960-61).

[46] *Ibid.*, 1961, pp. 197-240.

[47] *Ibid.*, 1961, pp. 55, 78.

[48] C. A. Echanove T., *Sociologues d'aujourd'hui*, Comité Organisateur du XIXe Congrès International de Sociologie (Mexico, D. F., 1960), pp. 58-60.

[49] *Novedades*, 3rd September, 1960, p. 9.

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pology and that his *Racial Myths* involved matters outside my professional concern. This, of course, is the most inconsequential *ad hominem* argument. My credentials or lack of credentials have no connection with the question of whether Comas has cropped and distorted quotes, levelled broad and unqualified charges against colleagues without having read their books, made pontifications concerning matters still in legitimate dispute and addicted himself to an economic determinism of the rankest sort. But even in employing counterfeit arguments, Comas is maladroit. I hold a doctorate (with appropriate honors) from Columbia University in social and political philosophy. My area of concentration is theory construction in the social sciences—and *Racial Myths* pretends to advance a theory "explaining" the origin and nature of biological and racial "myths." If Comas is a physical anthropologist *he* was out of his discipline (and gave ample evidence of his inability to orientate himself there). But the canons of scientific inquiry, legitimate research techniques, and respectable scholarship are known even to students of the philosophy of science. I would suggest, in fact, that it is their task to keep members in the specialized disciplines aware of their responsibilities to these canons. But if Juan Comas makes a poor showing as a social theorist, he provides but little evidence that he is a competent physical anthropologist so confused is his discussion concerning race and so manifest is his ignorance of the literature.

Professor Comas' postures are so artless and so indefensible that he gives opponents a field day in public discussion, bringing discredit on himself and those with whom he is associated. Not content with that, he insists that the entire editorial, translation and typographical offices of UNESCO are incompetent. In a small pamphlet the size of *Racial Myths* he suggests the following "typographical" errors are "normal:" Waltmann (Woltmann), Penca (Penka), Pesche (Poesche), Kalproth (Klaproth), Johanson (Johansson), Boullainviliers (Boulainvilliers), Kossina (Kossinna), Reezius (Retzius), Tylor (Taylor), Cunok (Cuno), Levi (Livi) . . . all of which the editors failed to see in the ten years since the first English edition came out afflicted with them all. UNESCO translators, according to our author, have made errors in translation so serious that they compromise the position of those whose works they translate. Charity would suggest that a man who systematically brings discredit upon himself, his colleagues and the international institution through which he works, is working under serious emotional handicaps.

[*For short biographical note, see page 68.*

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L. C. Dunn on Luigi Gedda, Angelo Serio, Adriana Mercuri, R. Ruggles Gates and *The Mankind Quarterly*

By R. GAYRE OF GAYRE

Under the title of "Cross Currents in the History of Human Genetics," the following statement by L. C. Dunn has appeared in *The Eugenics Review* (Vol. LIV, No. 2, July 1962, p. 74):

"In the United States, as in Britain, anthropologists in general did not respond to eugenical appeals. The kind of racialism which had become attached to eugenics was not calculated to appeal to persons whose profession it was to study and interpret human differences objectively and in socio-cultural as well as biological terms. Human genetics has to-day become a useful contributor to anthropology, mainly through gene frequency studies, and by the application of good objective methods generally untinged by racialism. However, there are still reminders of the uncritical use of what look like genetical methods applied to racial anthropology. What shall one say, for example, when three authors, after anthropometric examination of forty-four Italian war orphans of whom the fathers were unknown but assumed to be "coloured" draw sweeping conclusions concerning heterosis ("established with certainty"), inheritance of erythrocyte diameter ("very convincing") and other statements not supported by evidence. Yet these are statements made in 1960 by Luigi Gedda and his co-workers Serio and Mercuri in their recent book *Meticciato di Guerra*. R. R. Gates, who writes an introduction in English to this elaborate book, refers to it as an important contribution to what he calls "racial genetics." Others will have greater difficulty in detecting any contribution to genetics, but may see in it, as I do, a reflection in 1960 of the uncritical naïveté of that early period of human genetics which delayed its progress. And the same year—1960—sees also the appearance of a new journal *Mankind Quarterly* devoted in part to racial anthropology of the above kind (again described as such by one of its editors) . . . and embodying racist attitudes of the earlier period. Truly the past is not yet buried, and human genetics, in spite of its recent evidences of new life, is still exposed to old dangers."

Let us say at the outset that we do not think that the reputations of Professor Luigi Gedda, the distinguished Italian geneticist, or our late Associate Editor, whose tragic death has so recently

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deprived the English speaking world of an outstanding interpreter of anthropological and genetical data, are capable of being injured by this sort of criticism, ideologically orientated as it is. For it must be evident to all that the carefully collected data of our Italian colleagues cannot be dismissed in this manner, and the statement that "others will have greater difficulty in detecting any contribution to genetics" is quite outrageous in its lack of scientific integrity.

Professor Gedda does form conclusions concerning heterosis which others might not share. The writer had often discussed this question with Professor Ruggles Gates and found that Professor Gates did not accept readily, or necessarily in this instance, Professor Gedda's conclusions on this point. But Professor Ruggles Gates was a great enough scientist to realise the work which had been done in this meticulous study of the results of racial crossing in Italy, and to say so. We believe that all true scientists will take the same point of view, and we can assure Professor Gedda that there will be little doubt that his work and that of his first class institute in Rome will stand the test of time's searching scrutiny, which that of his critics may well fail to do.

We are presented with the grand shibboleth of our age—frequency genetics—which is supposed with a wave of its magic wand to have eradicated race and so made the study of race, or ethnology, a heretical practice, and the more politically motivated the witch-hunters are, the more they advocate suppression of these studies. But frequency genetics has not in any way altered basic biological facts. Frequency studies can add very little when we consider those fundamental characters which anthroposcopically distinguish the major human stocks. For instance, the incidence of frizzy hair among the Mongolians is so infrequent as to make its occurrence of only academic interest (it would probably lead to speculation upon the possibility of a mutation in the particular individual possessing it). It certainly does not invoke any conception that frequency studies are of any valid or useful purpose in such a case. We might well go over a lengthy list of human characters which in the past have been used for racial classification, and find that they are equally valid—as valid today as they were before frequency studies, which started with blood group investigations, came to be made. Even in blood group studies, in which these frequency studies are of genuine interest, they do not necessarily lead to the interpretations which people like Dunn would place upon them—arguing in a vacuum as such people do, detached from the whole weight of known anthropological data.

The hall-mark of the witch-hunter is the use of such terms as *racist* and *racialism*—used here in connection with Professor Gedda and Doctors Serio and Mercuri, as well as Professor Ruggles Gates; THE MANKIND QUARTERLY and its editors and contributors are, therefore, in good company. But the people who use

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these terms abusively are activated by an almost hysterical hatred of anyone who recognises, or anything which establishes, the existence of different and great racial groups, with all their differences in heredity (whether biological or sociological). Plainly not moved by balanced scientific objectivity, it is clear that they suffer from a complaint which is best referred to as *a-racism*. The great difference between most Anglo-Saxon countries and Italy is that the Italian schools of science have been far less driven off balance in the last two to three decades than have been those of Britain and America as far as racial studies are concerned. We do not think, therefore, that Professor Gedda and his colleagues will find their own great stature in Italy in any way diminished by their being labelled "racialists," although they will, no doubt, quite rightly reject this label which is given to them merely in order to prejudice their work in the minds of the shallow thinkers who can be taken in by such abuse.

Because of Gedda, Serio, Mercuri, Gates and THE MANKIND QUARTERLY we are told that the past is not yet buried and human genetics is still exposed to old dangers! We might ask *what* past is not yet buried? What are the old dangers? And to what or to whom? To the old school of cytological geneticists? Or to civilisation? All the persons under attack are firmly rooted on the foundations of the anthropological sciences, and in absorbing the latest techniques with knowledge and understanding they have not found it necessary to throw away the facts established by the patient and widespread work of thousands of observers over a long period of time. We do not share the opinion that the science of man starts with people like L. C. Dunn and others of his point of view. We see it deeply embedded in Greek, Hebrew, Roman and later European experience and observation, and brought to fruition under the great thinkers particularly of the nineteenth century in France, Britain, Germany, Italy and elsewhere; and further refined, added to, and widened in scope with the new information concerning the operation of inheritance which we owe to Mendel. But in all this there is a complete continuity, and newer thought builds on the older knowledge and does not cast away the ladder by which it rose. True science is evolutionary and not revolutionary, and the Editors of THE MANKIND QUARTERLY reject the conception that the study and classification of man must start *de novo* from our life-times. A knowledge of human history makes it quite clear that any movement or trend which casts away the yard-stick of accumulated human experience is itself founded on the sands, and not on the rock of truth and science.

We therefore reject completely the aspersions of L. C. Dunn and his kind, and we believe that it will not be long (perhaps in our life-time) before even in the English-speaking countries this will also become the majority attitude.

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Towards an International Biological Project

By B. S. KAUSHIVA

The subject of an International Biological Project has been under discussion for more than two years in the U.S.A. National Academy of Sciences and the International Union of Biological Sciences. The proposal calls for an international effort in support of biology, and the special agencies of UNO, I.U.B.S., I.C.S.U., The Royal Society of London and the U.S.A. National Academy of Sciences are likely to join hands in an active partnership for joint work on global biology. The task will be confined to those urgent problems in biology which are amenable to international co-operation and which may provide concrete results. The moment appears right for such a project. Its leading objective should be the creation of a symposium on world-wide biological problems.

In concept, the International Biological Project (I.B.P.) is comparable with the International Geophysical Year of 1957-58. It will be the first co-operative effort, on a massive scale, for prospecting the biological resources of our planet. The project aims at providing a solution to some of the most persistent problems of the world which could not and cannot be liquidated with the help of economic or political approaches alone. The politicians and economists can hardly be blamed if the biologists fail to make them understand that our problems are essentially biological. Today, most of our biological potential remains unexplored and man suffers as biology lags behind. This great reservoir is awaiting canalization for human welfare. Man must know where he stands and in which direction he is drifting. He must take advantage of biological knowledge in planning his own destiny. He should understand his relationship with the world around him. Boyko has aptly written:

"But just now, with the brightest outlook before us which mankind ever had, we are faced with the possibility of destroying ourselves. Why? Because biology . . . has been the stepchild of science until the last hundred years. . . . Until the last few decades biology was in fact confined to a descriptive science only."

In the same article he further comments:

"Most of the basic problems of mankind are of a biological nature: overproduction and underproduction of foodstuffs and organic raw materials, overpopulation and underpopulation,

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economic prosperity and depression, mass-apathy and mass-emotion, and finally war and peace are fundamentally biological problems. As soon as . . . statesmen will be willing to contemplate it on this scientific level . . . we shall have found the way to the highest art of living."

Such then is the decisive importance of biology in the development of mankind.

The pattern for the I.B.P. is still emerging as the plans are being formulated. The programme will probably last about three years and may be launched in 1963. Intensive international preparations are needed for devising an effective strategy to organize biology on a global scale. Simultaneous observations in key parts of the world was the basic technique employed in the I.G.Y. In the I.B.P. other approaches will be used for ensuring international co-ordination. In details the organization and operation of the I.B.P. will be different from that of the I.G.Y. The motivations in these international co-operative efforts, however, remain common. The I.G.Y. was concerned with man's physical environment, while the I.B.P. is aimed at revealing the biological aspects of man's environment. Both would ultimately lead towards the goal of one world. These projects also emphasize the importance of interdisciplinary research. In order to yield the desired results, the project should be free from technical protocol and financial limitations. Easy informal approaches are valuable in international scientific co-opertion.

The main task facing biologists today is to make suggestions of enduring value for the projects which should fill the programme of the I.B.P. International co-operation in biological research on a comprehensive scale can be successful only if the work is well planned and organized. Tentatively, the main plans may be drawn in the following directions without destroying the inherent biologic unity.

Biological Engineering. Improved races of plants and animals obtained as a result of continued hybridization and selection can be introduced in the less developed countries for augmenting production. Thus the problem for tomorrow belongs to the plant and animal breeders. A global study of human genetics will reveal the genetic constitution and processes in man. The prospects of future genetic progress of man are closely linked with his potential for cultural evolution. It must be appreciated, therefore, that the right kind of biological education is a most desired tool for the betterment of mankind.

Natural Resources. Man is the most important of natural resources, when we take into account his cultural and spiritual activities. The proper utilization of human resources is the core

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of any resource-planning effort. The conservation of various natural resources should be based on three fundamental tenets of an ideal conservation policy, namely: use with minimum waste; increase in production, if possible; and equitable distribution. Natural resource-planning of soil, water, forests, wild life and minerals is a social innovation of far-reaching significance. The wise use of the sources and productivity resulting from the basic natural resources of a region for the single purpose of improving the living conditions of the inhabitants is one of the greatest experiments of modern times in creative science and resource development. In attaining these multipurpose objectives, each resource has to be viewed in its relation to all other resources so that wise, maximum and efficacious use of each and all resources may be achieved without any drain or wastage.

Agricultural Production. A large majority of people do not receive the minimum amount of food necessary for a healthy life. In recent times, particularly, the shortage of food has taken a worse turn and people are on a lower dietary. The promotion of food production and food supply must be ensured. The answer lies in developing agriculture by adopting modern agricultural methods and in an extension of agricultural areas all over the world. Man must also exploit the physiological process of photosynthesis by improving his knowledge of this process, thus providing himself with an inexhaustible source of the raw materials of food.

Productivization of Deserts. The march of deserts is the consequence of our failure to plan ecologically. The ecological approach can be a creative force in planning the agricultural development of arid zones. The fundamental aspects of desert research may provide the basis for land use and agricultural development of many waste lands. Our knowledge of desert life has been recently enriched by the work of the UNESCO International Advisory Committee for Arid Zone Research. A programme of reclamation has also been adopted in India and great benefits are likely to accrue to the people.

Biology of Starvation. Minimal nutritive requirements vary from one individual to another. European prisoners of war in Japanese camps were fed on the same rations as the Japanese. The Europeans, however, suffered dietary deficiencies while the Japanese remained normal. Most Indians suffer from malnutrition and undernutrition. Their average caloric intake is about 18 per cent below the requirement for a vigorous life. Fundamental work is needed to understand the biology of starvation. Both undernutrition and overnutrition are to be avoided, as a balanced intake is required. Many diseases and disorders have a dietary origin. The current advances in the biological sciences do not

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tell us anything about what causes bacterial infections specially to thrive among the starved and undernourished people. Also we are ignorant of why reproduction potentials among the starved nations of Asia are much more than in the rest of the world.

Equally important is the problem of malnutrition among the economically backward. For example, lathyrism, which is a paralytic disability, is attributable to *Lathyrus sativus* which people consume in some parts of India. This scourge can be eliminated if its consumption is given up.

Population Control. If the present rates of reproduction continue, all the other problems will pale into insignificance in the course of time. The problem will, therefore, need to be faced on a global scale rather than to be considered piecemeal. Man has conquered his environment to a great extent: he must also control his numbers. Research and education are the most essential factors in exercising some form of family limitation. The size of a family should be a matter to be decided by husband and wife. Their decision is dependent on their social, economic, or cultural surroundings. The motivations which influence parents in their decisions as to how many children they want to have are being studied by social scientists. At the same time, many biologists are contributing knowledge of simpler and more effective means of controlling fertility. Mankind will be very greatly indebted to such workers for their discoveries. India has already included plans for fertility control in her Five Year Plans for development. Some of the questions pertaining to overcrowding can be profitably studied by observing how animal populations become regulated. If populations are basically self-limiting and self-regulatory, man must also learn how to exploit this characteristic of animal populations.

Harvesting the Seas. The sea is an excellent provider and oceanographic developments may help the hungry. The Indian Ocean is perhaps one of the most fertile bodies of water, yet it is surrounded by underdeveloped and underfed nations. Here is a paradox of rich resources put to poor use. Plans are afoot for an international co-operative exploration of the Indian Ocean. This project is scheduled to begin in 1962 and is mainly intended to serve a biological purpose. The intention is to make an extensive survey of the plant and animal populations and to correlate their distribution with geographical and seasonal variations. Successful experiments of direct irrigation with sea water and of rendering saline water fit for drinking purposes are great achievements of our times.

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Medical Geography. The geographical distribution of diseases and the fundamental causes of the interaction between the environment and living organisms should be studied on a world-wide basis. The study of the complex geo-ecological web of life would provide valuable information on the causal relationships of the diseases of man. In tackling the problem of disease the interplay of several aspects of man and his social and physical environment is of the greatest importance. It must be realized that health or disease is the result of complex interactions of biological, physical and social factors. Investigations have been conducted to clarify the mechanism through which stress can either produce or prevent disease. The rôle and participation of adaptive hormones in disease susceptibilities is an interesting subject. Experimental diseases can be produced by disfunction of hormones secreted for adaptive purposes. The significance of medical geography is now fully realized. The influence of climate and weather on the various physiological and pathological phenomena associated with the diseases of man may be studied from a global point of view. In its broadest scope it will include bioclimatology of plants and animals.

Socio-biology. This is an integrated approach to environment, both internal and external, for visualization of a series of interrelated concepts derived from socio-biological fields of experiences. It calls for an all-round ecological recruitment, and permits interchangeable concepts drawn from various disciplines and socio-biological systems. For instance, the problems of nutritional intake, disease, and population control are closely interrelated. In a way, socio-biology is human ecology viewing biological functions as intimately interwoven with socio-cultural dimensions of life.

Social research is as important as biological research. Perhaps they are tied together. Social anthropologists who ignore the facts of biological heredity in relation to human behaviour become mere physical anthropologists and cannot be effective agents of change in social environment. Therefore, a sympathetic understanding of the biological and social aspects of life is essential. The triumvirate of food shortage-disease-overpopulation have socio-biological dimensions—one scourge breeds the other. Man must extricate himself from the spiraling degradation of starvation, disease, and overproduction.

Radio-ecology. A new peril faces mankind as a result of inconsiderate use of atomic energy. There is the greatest need to control atomic explosions. Criteria and methods to determine tolerance levels should be devised. Otherwise, contamination of the environment with destructive ionizing radiations may destroy

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life as we know it today. Man depends on his environment for food and sustenance. He must consider seriously the implications of nuclear energy in the environment. However, radiation has beneficial uses as well. In the field of plant biology, radiation can be a scientific tool with which to learn about the process of photosynthesis, the uptake of nutrients, and the transmission of plant diseases. The peaceful uses of atomic energy hold great promise.

Space Biology. Engineer-biologists have made it possible for men to plunge into space and also return to predetermined places. The nature of biological responses to weightlessness and other environmental situations known to exist in space are being determined. The adaptability of animals and humans to long periods in a sealed capsule is under examination. The aerodynamic vibrations of space vehicles produce resonance of the viscera which causes discomfiture. Most of the metabolic processes are slowed down at zero gravity and motion sickness is a possibility. Drinking is a problem and muscular atrophy a potential hazard. The effects of ionized air have to be eliminated. A balanced and self-sufficient recycling ecosystem which will produce its own food and oxygen by utilizing the metabolic wastes of the crew will be required. Thus space biology offers new areas of interest. The problems of keeping the cosmonaut alive in this extremely special environment are varied and particularly suited for international co-operation.

Cellular Physiology. Biochemical studies on amino acids and nucleotides may ultimately produce new forms of living things. The most spectacular discoveries are being made at the molecular level. The biochemistry of genes and the make-up of the DNA molecules have opened up vast possibilities. The international pooling of knowledge about energy and life would provide the key to the riddles of life. The motivations for the origin of life and speciation are being contemplated by man to understand the deep meaning of biological organization. Man is beginning to delve into things eternal.

Out of this impressive array of problems, basic priorities need to be fixed. All the individual projects must focus on human needs on a regional basis. The inexorable revolution of expectation is on. It is an expectation of "improved quality of life." It may be our lot to enliven life and to intensify the joy of living for everyone, everywhere. Biologists must undertake to construct spearhead bridges and superhighways of international goodwill for the spread and survival of the "humanity of man" through projects like the I.B.P.

[*For short biographical note, see page 68.*

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Book Reviews

THE NEXT CIVILIZATION

By Elmer Pendell. Published by Dr Elmer Pendell, 206 West Mountain Avenue, Jacksonville, Alabama, 1960. Pp. 238, 8 line drawings. Price $3.75.

While the production of this book is somewhat unusual, it is well worth reading. Beginning with Toynbee's conception of civilisations as the responses to challenge, the author proceeds to ask, "How have civilisations come into being?" and "How have they been undermined?" Toynbee's "creative minorities" have been weeded out by the gradual elimination of the unadapted or the unadaptable. The severe climatic selection of the early seventeenth century settlers in Massachusetts and in Virginia is emphasised, and the high degree of inventiveness in the survivors and their descendants, which has continued down to the present day.

A civilisation rises because a large proportion of the population have what is necessary, that is, brains. In successive generations the better problem-solvers have survived in larger numbers, while those with less inherited creativeness have increased, thus diminishing the numbers of the "creative minority." Thus hereditary constructive ability, an age-old conception, and later negative selection against it, which takes many forms in ancient and modern civilisations, accounts for the downfall of Rome and of many other ancient and modern powers.

The differential birth-rates between classes, in the United States between races, is set forth with fresh statistics. The relation to education is also clear. In the United States, for instance, 1000 white women with less than 8 years' schooling produce 2186 children, while the same number with 4 years or more of college produce only 991. In this way the least accomplished offspring of the least accomplished people will continue to inherit the earth, unless influences change, the breakdown of a civilisation resulting from some sort of failure of hereditary ability. The "challenges" become increasingly difficult to meet by government and the beginning of decline sets in. Only very recently has any doubt been expressed regarding the ability of the U.S.A. to progress and expand indefinitely.

In Japan, where over-population presses heavily and sterilisation occurs on a large scale, the author (p. 87) proposes a marriage law which declares that unlimited reproduction is not a right of every individual, but the numbers in each family should be limited according to their hereditary status. Associated with this would be artificial insemination for unmarried women of high quality. Undoubtedly, as population problems intensify with the next 50 years, governments may find it necessary to adopt some such conditions, combining control of numbers with improvement in their quality.

Finally, the author asks, "Could we start a new civilisation?" He finds that the greatest weakness of the present order is the neglect of heredity, and discusses several modern utopioid organisations. He describes the possibility of Heredity Corporations, one of which he outlines in a preliminary way.

R. R. G.

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THE SOUNDS OF LANGUAGE: AN INQUIRY INTO THE ROLE OF GENETIC FACTORS IN THE DEVELOPMENT OF SOUND SYSTEMS

By L. F. Brosnahan. W. Heffer & Sons, Cambridge, 1961. Pp. 250. Price 25s.

The subtitle of this book reveals its purpose in full. It is an examination of how the phonetics of a language may be influenced by the gene-dependent morphology of the speech apparatus. This is an ambitious undertaking and conceptually very exciting. Lest the reader expect immediate revolutionary findings, the author's preface quotes the eminent geneticist, C. D. Darlington, that the investigation is a speculative beginning rather than a concluding summation.

The theoretical ground was first broken by Professor Darlington. A correspondence was noted in the distribution of dental fricatives and high frequencies of type "O" blood genes in European populations. Brosnahan added to the list of parallels other speech sounds which he maps with statistical interpretations. The author goes to great lengths to rehearse elementary genetic theory. Actually, the most technical part of the work is the linguistics. Here he offers little help. This does not prevent the untrained reader from following the general argument, but certain details necessarily remain unclear.

The basic thesis is easy to follow. If populations differ genetically, these differences may be manifested by anatomical and physiological dissimilarities in the shape, size and function of the sound-forming organs. The average frequency of such differences may incline a group to prefer one articulation over another. Evolutionary trends would thus eliminate difficult sounds and favor those that could be expressed by minimum effort with the average vocal equipment of the population in question. The author devotes a ten-page chapter to racial differences in lips, dentition, mandibles, palate, tongue, and larynx, the structures that are involved in speech.

It is gratifying to find an expert linguist attempting to apply genetic principles to a new field. In many scientific quarters, genetic explanations are greeted with an almost automatic hostility. It is to Brosnahan's credit that he makes his point boldly, and that he defends his right to entertain a genetic hypothesis in the face of criticism from a well known liberal thinker who has always been reluctant to accept human differences of non-environmental origin.

At this time it is not possible to accept the views of Darlington and Brosnahan as even partly established. Correspondences do not prove cause-and-effect relationships. Many other factors may account for the observed correlations. But a first step has been made, and if the interest of linguists and geneticists is ignited, future work may demonstrate the validity of this stimulating book. It may be that not only sound, but also thought-content, is of partly genetic origin. Some psychologists have held that speech is instinctive (S. J. Baker, *J. Gen. Psychol.*, vol. 53, pp. 305-328, 1955). Since instinctive needs require pre-formed genetic structures, variations in such structures may influence modes of thought and the range and frequency of thought-patterns and temperament-based responses. Daring speculations demand daring research, and new fields are being opened every year.

ROBERT E. KUTTNER.

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THE SOCIOLOGICAL IMAGINATION

By C. Wright Mills. Grove Press, New York, 1961. Pp. 234. Price $1.95.

This volume, by a practising sociologist, constitutes a candid discussion of the problems which afflict contemporary sociology in America. Since much of what passes as social theory today originates in the United States, it is important that one be adequately apprized of the situation which there prevails. Professor Mills' book goes far in providing such an appraisal.

Much of American sociology, captured by "grand theory" which deals with broad and verbose abstraction (*cf.* chapter 2) or "abstracted empiricism," has succeeded in either withdrawing from real social issues (p. 48) or in becoming trivial by pre-occupying itself with minor problems unconnected with those issues (p. 20). Thus emasculated, sociology has, at least in significant measure, become the tool of prevailing interests. As "grand theory" it generally provides a legitimation of the prevailing "social structure;" as "abstracted empiricism" its abject dependence upon select methodological devices make necessary its dependence upon established agencies for operating expenses. Such "empiricism" demands the systematic employment of expensive data-gathering techniques. Consequently an appeal must be made to foundations representing, by and large, special interests. Often the professional future of an academician hangs on the availability of such funds. There is then the pressure to tailor research as well, conceivably, as the findings of such research to the interests of those who pay the piper. (*Cf.* also in this connection Professor P. Sorokin's similar appraisal in his "Theses on the Mutual Influence of the Natural and the Social Sciences upon Each Other," *Studi in onore di Corrado Gini* (Rome, 1960, vol. II, pp. 465 f.)

"Independence" under these circumstances becomes increasingly difficult. The difficulty is increased by the establishment of "schools," the members of which favorably review each other's works, recommend the publication of each other's essays and support each other in the application for grants and sundry academic benefits. Under these circumstances talent is easily captured. The social scientist sensitive to the prevailing academic opportunities will hardly venture to draw the fire of the Establishment by venturing upon "unorthodox" or "suspect" opinions.

Professor Mills' work is, in large part, an indictment of much of contemporary American sociology. It goes far in making comprehensible to the intelligent layman the forces which tend to create and foster "established opinion" so dangerous to true academic freedom. Professor Mills' work is thus an eloquent plea for intellectual integrity, intellectual independence and intellectual imagination—and as such it should be read by everyone interested in social problems.

A. JAMES GREGOR.

DIAGNOSIS OF MAN

By Kenneth Walker. Penguin Books, 1962. Pp. 259. Price 5s.

This little book, first published in 1942, is here reproduced in paper covers at a price that everyone can afford. The author found few alterations necessary, and the present reviewer, after a careful reading,

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finds little further to ask for. This is well supplied by the bibliography. The theme is the nature of man, and in some respects it parallels Teilhard de Chardin's *Phenomenon of Man*. But while the latter finally goes off into mysticism, the present author, who is a medical man, sticks to the scientific point of view although his later chapters are concerned with such topics as early Indian philosophy, Yoga, the world religions, and mystical Christianity.

Chapter Two, on the cell, can give thought to any biologist. The author refuses to admit any essential difference between life and no life. He recognises the purposive actions of single cells, wandering, or co-operating with other cells in a tissue, and accredits Paramecium with memory and mind. Indeed, mind is coincident with life.

A chapter on the endocrine glands shows in simple language how they control the chemistry of the body, and another on human types shows how they play an important part in determining character. In the chapter on the brain and nervous system, for example, the thalamus of the brain, not the solar plexus (of the sympathetic system) is recognised as the seat of the emotions. That much bodily disease originates through disturbances of the psyche is now well recognised, and the work of Pavlov, Macdougall, Freud and others explains modern points of view in psychology. The statement (p. 81) that Pavlov's mice learned faster to respond to the ringing of a bell in successive generations was later withdrawn. These records were the work of an over-enthusiastic assistant.

The problem of consciousness is discussed in another chapter, which regards intelligence as innate in all living tissue. A wide range of Western philosophers appear in this connection, and later an extensive review of Eastern philosophy and higher states of consciousness. The unity of the basic truths in all religions is emphasised, remarkable parallelisms between Christ and Buddha are pointed out, and a short history of the early Christian Church leads up to the present position. The point of view throughout appears to be consistent and such as any scientific man can accept, the crucial point being the very early appearance of mind in the cosmos, which lessens the distinction between mind and matter.

R. R. G.

PRIMITIVE GOVERNMENT

By Lucy Mair. Penguin Books, 1962. Pp. 228, 2 maps. Price 4s 6d.

This interesting book on primitive government, while dealing with general principles, cites as examples the many countries of Central and East Africa where much of the author's work has been done. The reader thus obtains a detailed understanding of primitive governmental conditions in Uganda, Kenya and Tanganyika as well as of the Nilote peoples, Shilluk, Nuer, Dinka, Anuak and others. At the same time the beginnings of government are traced, from a condition of "ordered anarchy" in which nothing that can be called government exists, as in the Nuer, to the relatively advanced native rulers in provinces of Uganda such as Bunyoro and Buganda.

The state in its simplest form "entails the recognition that one body of kin have an exclusive claim to provide the ruler from among themselves." Methods of redress for wrongs are many in areas where feuds and homicides lead to various efforts to keep the peace. It is shown that

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government by chiefs can be extended without an act of conquest. But in various Kingdoms of Central Africa the population is divided between a ruling and a subject class, the former being immigrants. This condition is compared with the caste system of India, and the differences are pointed out. The governments of the Interlacustrine Bantu States can be arranged in an ascending order of complexity correlated with size. There is also association between the local types of climate and topography and the needs of the ever-present herds of cattle.

Several chapters are devoted to the various relationships of kings, chiefs and peasants; also the relation of kings to ritual and to descent.

This book will be most useful to those interested in African studies and in the origins of government.

R. R. G.

THE UNCONSCIOUS IN HISTORY

By A. Bronson Feldman. Philosophical Library, New York, 1959. Pp. 269. Price $4.75.

This is an uninspired book composed mainly of articles reprinted from various journals. The author is a psychoanalyst of the Freudian school. His first chapters on Christianity and the Abraham Lincoln cult merit little attention. The last hundred pages are devoted to the theme that history repeats itself.

The book is reviewed only because of its interesting middle section. The author examines some of the attempts made to psychoanalyze nations and peoples. In general, he is highly sceptical of the results. He points out that most of the sociologists, anthropologists, and psychologists playing at this game are amateur Freudians who use the terminology of the subject but lack training in the field. An orthodox Freudian holds that all men experience certain conflicts during infancy that leave imprints on adult behavior. The stages of maturation are the same in all societies and are not influenced in any dramatic way by cultural factors. The social scientists, on the other hand, with their smattering of psychoanalytic knowledge, study cultures with the expectation of finding differences in the behavioral histories of different peoples. This is in opposition to the classic Freudian formulation that makes some elements of human psychology universal, instinctive, and immune to environmental influences.

It is notable that many writers who are quick to denounce "racism" because it implies biological fatalism practice a similar determinism when discussing nations or peoples they happen to dislike. Such writers employ the environmentalist "curse." The Germans, Japanese, and now the Russians have come in for this kind of attack. Not being able to say these are inferior races, they are scorned by Freudian labels. An entire citizenry may be dismissed with the charge that they show homoerotic tendencies or that they have an anal fixation. Feldman rebukes these tactics and insists that Freudian concepts are not intended as smears but as descriptions of developmental phases all peoples pass through regardless of their environment. He is particularly adroit in dispelling the simplistic notion that there is something wrong with the Russians because of the way Slavic babies are swaddled during cold winters.

The equalists may reveal the same blind passions when they analyze the national traits of the Germans that the Nazi racist may show when he speaks of non-Aryans. The same refusal to grant any possibility of

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change or improvement marks the attitude of the pseudo-Freudian environmentalist. In the case of the Germans, the authoritarian family circle is granted the same degree of stability and permanence as is a genetic trait. A recent article by an anthropologist prominent in the struggle against "racism" dooms the Germans to the perpetual exercise of their faults because of their persisting family structure (Ashley Montagu, "Culture and Mental Illness," *Amer. J. Psychiatry*, vol. 117, pp. 15-23, July 1961). To Montagu, Germany will forever remain a nation of little Hitlers. The environmentalist determinism of Montagu can hardly be distinguished from the racial determinism of a fanatical Ku Klux Klanner who cannot conceive of a single instance when the Negro race produced a socially valuable representative. Feldman, in his criticisms, has no difficulty in separating the German people from their Nazi exploiters, and this is much to his credit.

It is possible that the racism of the future, as practised by Left-Liberal prophets today, will be a concoction of pseudo-Freudianism and relentless environmental determinism. Scientists and the sober public must remain on guard.

ROBERT E. KUTTNER.

THE EVOLUTION OF LIFE

By F. H. T. Rhodes. Penguin Books, 1962. Pp. 302, 8 plates, 53 figures. Price 6s.

In the preface, the author states that "the purpose of this book is to provide a readable and comprehensive account of the history of living things which is both intelligible to the general reader and useful to the student." He seems to have accomplished both of these purposes. The graphic style is clear and straightforward and the illustrations are abundant. Two chapters on the evolution of plants are included, and one on the advent of man and his kind. As regards human ancestry, it may be pointed out that the Australopithecinae are now regarded as in the line of human ancestry or very close to it.

R. R. G.

CELLULAR REGULATORY MECHANISMS

Cold Spring Harbor Symposia on Quantitative Biology, Volume XXVI. Long Island Biological Association, New York, 1961. Pp. 408, 12 plates, 417 figures. Price $12.00 to institutions and booksellers; $8.00 to individuals.

The formulation of a biochemical structure for deoxyribonucleic acid (DNA) was a fundamental advance which is leading more deeply into the biochemistry of all cell structures and activities. The theme of this symposium is the interrelationship between DNA, RNA and proteins in the metabolic regulation of cell growth and to a less extent the genetics of mitosis or cell division. One aspect of this is the synthesis of certain controlling enzymes.

A series of papers is devoted to the rôle of DNA in protein synthesis, and another series to the control of nucleic acid synthesis, the rôle of DNA in RNA synthesis, and of RNA in protein synthesis. Many papers are concerned with the regulation of enzyme synthesis in different micro-

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organisms, and others with feedback mechanisms. Each paper is followed by a discussion and is well documented by references.

The master conception is that DNA carries information which is encoded in the form of specific sequences of the associated proteins, probably via the ribosomes. Much remains to be done before this very attractive hypothesis can be translated into fact, but no changes in it are yet required.

This symposium will be invaluable to all who wish to share in an understanding of the recent rapid developments in biochemical genetics and biochemical cell physiology.

R. R. G.

THE WILDBOOTERS

By Fritz Kern. Oliver and Boyd, Edinburgh, 1960. Pp. 204. Price 25s.

Fritz Kern created the name of wildbooter thirty years ago to describe the communities of food-gatherers and hunters still surviving, who represent an earlier stage in the culture of mankind. Obviously, early man used the foods provided by nature, before he had the knowledge and techniques to increase this natural source of food by cultivation and herding. He distinguishes these wildbooters from nomadic peoples, who, in fact, may well be in a very advanced stage of civilisation. For the wildbooters tend to be limited to a territory whereas the nomads are not. The basis of the wildbooters' organisation (as also that of the rest of mankind) is the family unit.

The Ice Age saw the disappearance of this stage of man's development in Europe, but it has survived, elsewhere, in Asia, Africa and America, to the present time, with, however, this difference, that they have had the cultural penetration in many cases of influences from the more advanced civilisations outside of their own territories.

The author discusses the earliest appearance of human races, their material cultures, the chronology of early history (absolute and relative chronology), the archaeology involved, the protolithic age and the beginning of the miolithic, the early history, ethnology and world history, and so on. After that he turns to the wildbooter economy, and for his illustrations cites the Ituri pygmies, the Chenchus, the Yamanas, and so on, and thereafter passes on to primitive beliefs, and religious phenomenology. He makes the point that ancient faith is based upon conscience, as opposed to modern power politics. Under "Social and Community Life" he discusses the primitive society of man in his natural state, and ends with natural law in practice as summarised by H. Trinborn.

This is an excellent work and gives a wide range of information on the development of prehistoric ethnology, and unlike so many modern works does not abandon the well established racial classifications.

Kern draws attention to the fact that "even today many primitive peoples use only a stick for digging the ground and dispense entirely with the use of a pick or hoe. But if we say that picks and axes were not invented until the Neolithic Age, we come into collision with the views of experts on prehistory, including Breuil, who states that a hand-axe fixed to a shaft was used for digging out flint." He continues, significantly for some of the arguments on the relative inherent potential development of various racial stocks: "The descendants of the protolithic races who are still living at a low cultural level undoubtedly in some respects are much behind many of the achievements of mankind during the Ice Age. Transitional forms also occur. The Keophay hand-axes of the late Ice Age are

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exactly similar to the axes used by Australian tribes of today, with shafts of forked boughs. The shafted axe-head used as a club was probably the forerunner of the battle-axe of later times" (p. 33).

The author, quoting W. Schmidt, draws attention to the fact that among primitive peoples (and we have all passed through that stage) "in time of war all enemies are slain once they are taken; no mercy can be shown them; they are rooted out because they were responsible for starting the war. Not even women and children can be spared; the men destroyed peace, so the women must not be allowed to bear children like them, nor must the children be allowed to grow up into murderers like their fathers" (p. 132).

This is a fact so often overlooked. As a consequence, until modern times, the opportunity of racial crossing was much reduced—and in fact this only became a real problem once a civilised stage of society was reached, when it occurred through slavery—the conquered becoming the slaves—and later through a more promiscuous miscegenation.

THE WORLD'S GREAT RELIGIONS

By the Editorial Staff of *Life*. Collins, London and Glasgow, 1961. Pp. 193, over 200 colour plates. Price 30s.

This is a popular work giving a review of Hinduism, Buddhism, the philosophy of China, Islam, Judaism, and Christianity. It deals with the life of Christ, Palestine as the home of great religions, the Bible, the Christian Sacraments, and Christianity in Britain today. It has an adequate index and a list of the many outstanding scholars who assisted the editors with its production. The study of religion is an integral one for all anthropologists, while its distribution is of importance to ethnologists. There are useful illustrations in this book, such as diagrammatic map which shows how Islam spans half the globe, where it formerly existed, and so where it has been bound to have left its influence behind (as in Spain and Portugal), and to where it has penetrated today (such as to Nigeria in West Africa and Tanganyika in East Africa). Its extension to the East Indies and Malaya is a phenomenon wrapped up both with the spread of culture and with racial migration. It is interesting to learn that even in Communist China the major festivals are still permitted—which suggests the ability of a folk-religion (suitable to the racial character of the people) to resist an international (in this case Communist) cultural intrusion.

The authors are undoubtedly correct when they ascribe Caste to the Indian conquest of India, although this is challenged by those in the west who wish to find some other than racial interpretation, and by Hindus who do not wish to admit the fact that all Indians are not of the same racial origins. The only rational explanation is that it is due either to the Mediterranean settlement in India, at the establishment of the Indus Valley cultures, or to the later Aryan (Hindu, and probably largely Nordic) conquest of the country. Thus, the Caste barrier which separates the Caste Hindus from the Outcastes (whose numbers run into millions) is in fact a colour bar of a most effective kind, which has not only social sanctions behind it but those of religion as well. The writers also quite properly point out that although the Caste system is outlawed by the constitution so far as untouchability is concerned, it still continues to exist because of this religious sanction.

This is a beautifully produced book which gives a useful over-all view of the principles of each group of religions and the peoples with which it is associated.

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ROOTS OF BEHAVIOR: GENETICS, INSTINCT, AND SOCIALIZATION IN ANIMAL BEHAVIOR

Edited by Eugent L. Bliss. Hoeber Medical Division, Harper and Brothers, New York 16, N.Y., 1962. Pp. 339. Price $16.

This book is a symposium of 23 articles on the biological basis of behavior in the animal kingdom. Of the 31 authors, the great majority are recognized experts in their fields. The quality of the book derives from this competence. Four broad topics are examined: the genetics of behavior; instinctual behavior; the consequences of early (infantile) experiences on adult behavior; and social behavior. The four areas mesh together to give a total picture of the exciting work being carried out on the frontiers of biological psychology.

The first part is devoted to genetic analysis. J. Hirsch describes selection experiments to isolate fruit fly strains that breed true for certain geotaxic responses. V. G. Dethier reviews some of his classic research on the control mechanisms of insect (blowfly) feeding habits. W. C. Dilger discusses the changes in inborn nest-building activities when different parrot species are interbred. The finding that hybrids often revert to primitive (ancestral) habits is particularly interesting. A chapter by J. H. Bruell reports on attempts to determine if physically active mice are genetically dominant over more sluggish strains. The section is concluded by an examination of the genetic basis for alcohol preference in mice. The authors are very careful to define their terms and explain their mathematical tools.

Several articles are devoted to the genetic, endocrine, experimential, and environmental elements underlying sexual and maternal behavior. D. S. Lehrman presents a critical review and mentions some of his studies on the ring dove. One of the most valuable contributions is the report by H. F. Harlow on primate maternal-infant relations. The discovery that newborn monkeys will "accept" surrogate (wire-doll) mothers has led to many new investigations of great promise. One finding indicates that nursing is not as important as satisfactory physical (textural) contact in the formation of affectional bonds to the synthetic mothers.

J. P. Scott offers an analysis of hostility and aggression in animal species and attempts to extend the data to the level of human conduct. Another article gives an interesting description of the social behavior of a species of carnivorous mice. It seems agreed that successful fighting reinforces aggressive habits. There are four chapters on early influences and their significance for the development of adult behavior, including a fine study of imprinting in birds. The four concluding contributions are on social behavior in primates, rodents, and human juvenile gangs.

Ths symposium is clearly an ambitious project with a wide range of topics. Some articles are reviews or summaries with little data; others are largely technical papers. Most symposia today are ended by a final synthesis in the form of a concluding chapter. The book lacks such an editorial effort. This is an expensive book and the reader has a right to be irritated by this disappointing omission.

The contents are essential reading for experts and advanced students. Enough material is presented to stimulate many graduate seminars in genetics and psychology. It is suggested that sociologists may be the group most likely to profit from a careful examination of the volume. For much too long a time biological factors conditioning behavior have been pressed out of sight by eager environmentalists. A refreshing reform might begin if sociologists and social psychologists became better acquainted with some of the subject matter of modern genetics. This book is highly recommended for this purpose.

ROBERT E. KUTTNER.

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THE JEWISH PEOPLE: A BIOLOGICAL HISTORY

By Harry L. Shapiro. UNESCO, Paris, 1960. Pp. 84. Price $0.70: 3s 6d: 2.50 NF.

This book is written by the Chairman of the Department of Anthropology, American Museum of Natural History, New York, in the series called "The Race Question in Modern Science." Quite properly he starts Jewish history with the Biblical account, and places the Abrahamic story at about 2000 B.C. Unfortunately, he falls into the usual error of assuming that the Ur in the Biblical account is the Ur in Lower Chaldea, which was excavated by Sir Leonard Woolley, who made the same mistake. The Hebrew text has it as Ur of the Khasdim, and not Ur of the Chaldees, and since the Biblical account makes it clear that this Ur was in the land of Haran and Nahor, or nearly adjacent to it, there can be little doubt that it was the city of Ur in Northern Syria and not in Southern Chaldea at all. This makes consistent the story that Abraham was a Syrian, and that his homeland was Aram, in the land of Nahor (the great Egyptian fortress post on the upper Euphrates of Aram Naharain). There is therefore no evidence at all from the Biblical text that the *ancient* Hebrews were Semitic nomads coming in from the eastern desertlands, as is commonly assumed, and that the patriarchal society on the one hand and the eventually developed monotheism on the other may be explained as arising from this ancestry and environment.

On the contrary, since the lands concerned are associated with those of the Mitanni, and since the peoples of this complex of the upper Euphrates and northernmost Syria were clearly at this time a combination of Hittites and intrusive Aryans, it is rather to this ancestry, than to a Semitic one, that we have to look. It accounts for the association of Abraham, for instance, with the Hittites in the Biblical account, and it also explains the whole concept of God, the legislative idea of God, the Covenant Making and Keeping God, and much else—most of which belongs to the northern Aryan rather than to the Semitic world. It rationalises the enigma of the name of Jehovah, the God of the tribe, and produces it as a parallel form of development to Jupiter (Zeus-piter) among the Hellenic Aryans: a God who has all the Sky-Father attributes, as God of Battles, and all else which goes with the concept of the great Father-God.

This is no mere matter of academic interest, for unless the location from which the ancient Hebrews came is correctly identified Hebrew ethnology starts on a false assumption. The ancient Hebrews were, so far as their historic ethnology can tell us, Aryans rather than Semites, and in racial type were probably Nordo-Armenoids, or not unlike the Dinaric type in many respects. They were, as a consequence, a type given to military enterprises, and this ties in well with the concept that the ancient Hebrews were the Habiru, the bodyguards of the Emperors of the Hittites, and it certainly rationalises the warlike campaigns of Abraham, as told in the Bible itself. In fact the Hebrew settlement in Palestine looks very like having been a part of the Aryan-Hittite invasion of Syria, and ultimately Canaan, by northern tribes who at this time rolled back the Egyptian Empire from its northern frontier posts. After settlement in Canaanitish lands (where the speech and culture was Semitic) these tribes of incomers were Semitised, and in the process no doubt absorbed Semitic (that is Eastern Mediterranean) blood, although this process might well not have occurred on as great a scale as might be assumed, in view of the fact that Israel operated a kind of "colour bar" so far as intermarriage with the native peoples of Palestine was concerned. Even in this characteristic they would seem to be following a pattern frequently associated with the Aryan northern peoples. The Hindus did the same

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thing in India, and that colour bar still survives in a very real sense in the caste system.

The author, in common with most writers, not having grasped the significant ethnological difference between the upper Euphrates Mesopotamian region and the lower regions, which were directly under, first, Sumerian (racially Armenoid) and later Babylonian and Assyrian (mainly Semitic—or racially eastern Mediterranean) influence, looks to Babylonian motifs such as the Gilgamesh story to explain Biblical concepts. But, in fact, the curious thing is that the Biblical stories of Genesis, for instance, have as much or more of a northern relationship than of a south-eastern one. For instance, the tree in the garden is an Aryan symbol, and the concept of the waters above the firmament is definitely Aryan, the conception being that there were seven streams of water along which the sun passed above the earth by day and below the earth by night.

How false a start this common concept of the early Bible story of the Patriarchs makes is seen in the stark difference in type between the known racial strains of Babylonia (Armenoid and Eastern Mediterranean) and those of Syria, whose peoples are depicted on the monuments of Egypt as fair men with blue eyes and aquiline Nordic types of features.

It is likely, therefore, that the Mediterranean blood which no doubt would in time have come to be a very considerable part of the genetic composition of the Israelites would have been absorbed later, after their settlement in Palestine.

The author alleges that the situation of the Jews deteriorated after the Roman Empire became Christian. However, having regard to the siege of Jerusalem in 70 A.D., and to the defeat of the Jews in the next century, and to the frequent impositions upon them prior to the Empire becoming Christian, it is doubtful if this situation is as much attributable to Christianity as to the normal development of the Roman attitude to Jewry.

We are very much at one with the writer when he says: "It is not commonly understood that the tendency of a species to form races is an inextricable part of evolution. Race is possible, just as evolution is possible, only because of the same fundamental tendency of all organisms to vary. To paraphrase an axiom of physics: Nature abhors absolute uniformity. Change from some pre-existing form is the essence of evolution as it is of racial differentiation." Because of this races and ethnic units or well demarcated national types arise—such as, for instance, the Jews. But, if it were necessary to be more ethnologically precise we should have to distinguish broadly the Sephardim Jews, among whom a Mediterranean (sometimes associated with a Nordic) strain is very marked, and the Ashkenazim Jews, who are dominantly Armenoid—a strain in the Jews reinforced from Anatolia and Southern Russia by proselytisation in the Christian era.

This is a much more objective and useful essay on an ethnological subject than most of those which have been published in this series, and it is worthy of careful study.

R. GAYRE OF GAYRE.

ESKIMO CHILDHOOD AND INTERPERSONAL RELATIONSHIPS: NUNIVAK BIOGRAPHIES AND GENEALOGIES

By Margaret Lantis. University of Washington Press, Seattle, 1960. Pp. 215, 10 genealogies, 7 figures, 1 map. Price $4.75.

This high-priced book contains biographies and genealogies of the Eskimos on the island of Nunivak, off the West coast of Alaska. The autobiographies were taken down with the aid of an interpreter. They are intimate accounts of Eskimo lives, with changes of wives and occasional homicides. Rorschach tests were also made.

R. R. G.

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EVERYMAN'S CONCISE ENCYCLOPAEDIA OF RUSSIA

By S. V. Utechin. J. M. Dent and Sons, London: E. P. Dutton and Company, New York, 1961. Pp. 623, 32 plates. Price 30s.

This small encyclopædia, published in the Everyman's Reference Library series, contains over 2000 articles on all aspects of Russian life and the country itself. In accessible format we find the essential information on Russia which is needed by all interested in that country. S. V. Utechin, the editor and main contributor, is Senior Research Officer in Soviet Studies at the London University School of Economics. As a citizen of Russia till 1943, and a former student of Moscow University, he is in a position to know his subject at first hand. The articles on Marx and Lysenko, for instance, are useful summaries of the present position of these personalities in Russia. The last is shown to have attempted, by a reign of terror, to institute the Lamarckian view that heritable changes can be brought about in plants by environmental influences, and although he fell from his supreme power he has in no small measure been restored by Khrushchev who in 1958 publicly praised him It is hardly necessary to press the usefulness of this book, available at low cost to everyone.

Biographical Notes

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